The Shepheards Kalender.

HERE BEGINNETH THE KALENDER of Shepheards.

Newly augmented and corrected.

Printed at London for *Thomas Adams*, dwelling in Pauls Church-yard at the signe of the Bell.

1618.

Here beginneth the Prologue.

THis booke (gentle Reader) was first corruptly printed in France, and after that at the cost and charges of Richard Pinson newly translated and reprinted, although not so faithfullie as the originall copy required. Therfore it is once againe overseen and perused, that the same may be at length correspondent to the Authors minde, and very profitable for the reader, because this booke doth teach many things, that wee be bound to learne and know on paine of everlasting death. As the lawes of God sheweth how we may know to keep his commandements, and to know the remedies to withstand deadlie sinne, there be many men and women thinke themselves wise, and know and learn many things but that they be bound to learne and know, that they know not.

At first the ten commandements of God, and the five commandements of the Church, that everie creature purpose to be saved should learne and know & have them as perfect as their pater-noster. You people, how will you confesse you and if you breake any of the ten commandements, and you know not them? Truelie there is but a few that know them: therefore ye that do not know them, doe your diligence to learne them: for ye be bound to learne them as well as to learne your Pater-noster. For how can you keep our Lords commandements and yee know them not? And yee be bound to breake not one of them on paine of damnation, for and if thou breakest one, thou breakest all. Offend the Law in one point, and offend it in all. For if thou breake one thou dost not Gods bidding, for he biddeth thee breake none. And all that ye do in this world here, but if it be of God, or in God, or for God, all is in vaine: you should not occupie your selfe in vaine matters, but in reading of good Bookes, for vanitie engendereth vaine thoughts, and destroieth devotion in man. What need have you to studie on a thing that is naught: studie on your sinne and what grace by God in you is wrought. Also in this booke is manie more matters: looke in the table following.

The Shepheards Kalender.

The Table of the Kalender of Sepheards.

¶ This is the Table of this preſent Booke of the Shepheards Kalender, drawne out of French into Engliſh, with many more godly editions than be Chaptered, newly put thereto.

FIrſt the Prologue of the Author, that ſaith that euery man may liue lxxiiii. yeers at the leaſt, and they that die before that terme, it is by euill gouernment, and by violence, or outrage of themſelues in their youth Cap. primo

The ſecond Prologue of the great Maſter Shepheard, that prooueth true by good argument all that the firſt Shepheard ſaith. cap. ii.

Alſo a Kalender with the figures of euery Saint that is hallowed in the yeer, in the which is the figures, the houres, and the moments, and the new Moones. cap. iii.

The Table of the moueable feaſts, with the compound manuell cap. iiii

The Table to know and vnderſtand euery day what ſigne the Moone is in. cap v

Alſo in the figure of the eclipſe of the Sunne and the Moone, the daies, houres, and moments. cap vi.

The Trees and branches of vertues and vices. cap. vii.

The paines of hell, and how they be ordained for euery deadly ſin which is ſhewed by figures. cap. viii.

The garden or field of all vertues, ſheweth a man how he ſhould know whether he be in the ſtate of the grace of God or not. cap. ix.

A noble declaration of the ſeuen principall petitions of the pater noſter, and alſo the Aue Maria: of the three ſalutations of which the Angell Gabriell made the firſt, the ſecond was made by Saint Elizabeth, and the third maketh our Mother holy Church. cap. x

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Alſo the x. Commandements in Engliſh, and the fiue commandements of the Church Catholike. cap. xii

Alſo a figure of a man in a ſhippe that ſheweth the vnſtableneſſe of this tranſitory world. cap. xiii.

Alſo to teach a man to know the field of vertues. cap. xiiii.

Alſo a ſhepheards ballad, that ſheweth his frailty. cap. xv.

Alſo a ballad of a woman ſhepheard, that profiteth greatly. cap. xvi.

Alſo a ballad of death that biddeth a man beware time. cap. xvii.

Alſo the ten commandements of the diuell, and the reward that they ſhal haue that keep them.

Another ballad that S. Iohn ſheweth in the Apocalipſe, of the blacke horſe that death rideth vpon. cap. xix.

A

A ballad how Princes and states should gouerne them. cap xr.
The trees and branches of vertues and vices, with the seauen vertues against the seauen deadly sins. cap xri.
Also a figure that sheweth how the twelue signes raigne in mans body, and which be good and which be bad. cap.xrii.
A picture of the philnomy of mans body, and sheweth in what parts the seauen Planets hath domination in man. cap.xriii.
And after the number of the bones in mans body followeth a picture that sheweth of all the vaines in the body, and how to bee let bloud in them. cap.xriiii.
To know whether a man be likely to be sicke or no, and to heale them that be sicke. cap.xv.
And also here sheweth of the repletion of euill humors, and also for to clense them. cap.xrvi.
Also how men should gouern them in iiii.quarters of the yeer. cap xrvii.
Also how men should do when physick doth faile them for health of body and soule made in a ballad royall. cap.xrviii.
Also to shew men what is good for the braine, the eies, the throat, the breast, the heart and stomack, properly declared. cap. xrix.
Also the contrary to shew what is euill for the brain, the eies, the throat, the breast, the heart and stomacke, following by and by. cap.xx.
Also of the foure elements, and the similitude of the earth, and how euery planet is one aboue another, and which be maseuline & feminine. cap.xxi.
A crafty figure of the world, with the xii. signes going about, and also of the moouings of the heauens with the planets. cap.xxii.
Also of the equinoctiall & the Zodiake which is in the ix. heauen, which containeth the firmament & al vnder it with a picture of a spice. cap.xxiii.
Of Solstitium of Summer, Solstitium of winter, with a figure of the Zodiake. cap.xxiiii.
Of the riling and descending of the signes in the horizon. cap.xxv.
And also of the diuision of the earth, and the regions, with a picture of the mobile. cap.xxvi.
Of the variation that is in many habitations and regions of the earth. cap.xxvii.
Also of the xii.stars fixed, that sheweth what shal happen vnto them that are borne vnder them. xxviii.
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Also pictures of the xii.planets, to know in what houre they doe raigne the day and night, and telleth which be bad and which be good, & sheweth how the children shall be disposed that shall be borne vnder them. cap.xl.
Also pictures of the foure complexions, to shew and know the condition of each complexion, and to know by a mans colour what he is of any of all foure, and how he is disposed of nature, cap.xli.

Also here followeth the iudgements of the mans face and bodie, as Aristotle wrote to king Alexander the condition of man, and the properties in the vilages of man, but by the grace of God good conditions, grace, praiers, fastings, and blestings, these fiue withstand vnkindly condition cap xlii.

Also a picture of the Pomyaw, that sheweth a man to know euerie houre of the night what is a clocke, before midnight and after. cap. xliii.

Also then follow pictures of the impressions of the aire, of the flying Dragon, and the leaping kidde: the way to S. Iames and the seauen starres of the burning piller and of the firie speare, & of the flaming bushes or trees that otherwhile faileth and the flying starre, and the blazing stars, and of fiue tailed starrs, and of the bearded starre, with the epitaph of a thunderstone. cap. xliiii.

Also how the Moone chãgeth twelue times in the yeer so likewise mans conditions change twelue times in the yeer. cap. xlv.

Of the commodities of the xii. months in the yeer, with the twelue ages of man. cap. xlvi.

Of an assault against a snaile, cap xlvii.

Also followeth the meditation of the passion of our Lord Iesus Christ, that Shepheards and simple people ought to haue in hearing of their diuine seruice. cap. xlviii.

The saying of the dead man. cap: xlix.

Also certaine orisons and prayers, and first a deuision theologicall on a question, to know if praiers, orisons, and suffrages done to the soules in Purgatorie, be meritorious and auaileable for their health and deliuerance. cap. l.

How euery man and woman ought to cease of their sins at the sounding of a dreadfull horne. cap. li.

To know the fortunes and destinies of a man borne vnder the xii signs after Ptolomeus Prince of Astronomy. cap. lii.

Also followeth the xii. months with the pictures of the twelue signes, that sheweth the fortunes of men and women that are borne vnder them, so that they know in what month and day they were borne. cap. liii.

Also here telleth of the ten Christian Nations, that is to say, to shew the certaine points that much heathen people do beleeue of their faith, but not in all, and therefore we begin first with our faith. cap. liiii.

Also followeth a few Prouerbes. cap. lv.

The authors ballad. cap. lvi.

Also good drinks for the pestilence, which is not chaptered. cap. lvii.

Thus endeth the Table of this present Booke.

Additions.

The

¶ The'art ſcience, and practile of the great Kalender of Shepheards, by example right fertile, and profitable vnto all manner of people, and eaſie to be vnderſtood by mans wit, with diuers additions newly adioyned thereto, as hereafter followeth.

¶ A great queſtion asked betweene the ſhepheards touching the ſtars, and an anſwer made to the ſame queſtion.

The Shepheards in a morning before the day being in the fields, beheld the firmament that was ſtred full of ſtars, one amongſt the other ſaid to his fellow, I demand of thee how many ſtarres be on the twelue parts

o: the Zodiake that is vnder one signe only. The other shepheard answered and said, let be found a peece of land in a plaine Country, as vpon the plaine of Salisbury, and that the said peece of land be xl. miles long and xxiiii miles vpoad. After that, take great long nailes with great vpoad heads, as the nailes be that are made foz cart-wheeles, as many as shall suffice foz the said peece of land, and let the said nailes be stricken vnto the heads in the said peece of land, foure fingers distant one from another, till that the peece of land be couered ouer from one side to the other: I say that there be as many starres contained vnder one signe onely as there should be nailes struck in the fozesaide peece of land, and there is as many vnder each of the other, & to the equipolent by the other places of the firmament. The first Shepheard demanded, how wilt thou pzoue it? the second answered and said, that no man is bound noz tied to pzoue things vnpossible, and that it ought to suffice foz Shepheards touching this matter to beleeue simply without ouermuch enquirie, of that their pzedecessoz shepheards haue said beforе.

Thus endeth the Astrology of shepheards, with the knowledge that they haue of the starres, planets, and moouings of the skies.

Hereafter followeth the saying of the shepheard to the Plowman.

How Plowmen ſhould doe.

Piers goe thou to plow, and take with thee thy wife
Delue and draw, ſowe barly wheat and rie,
Of one make ten this is perfect life.
As ſaith Ariſtotle in his Philoſophie,
Thou need not ſtudy to know Aſtrologie,
For if the weather be not to thy pleaſance,
Thanke euer God, of his diuine ordinance.

Thus endeth the Plowman.

The Author.

In the end of this booke
who ſo lift for to looke,
Therein he ſhall ſee,
A ballad that ſaith this.
He that many bookes reads,
Cunning ſhall he be,
Wiledome is ſoone caught,
In many leaues it is ſought,
And ſome doth it find.
But ſloth that no booke bought,
For reaſon takes no thought,
His thrift comes behind,
And many one doth ſay,
That Clarks ne tell may,
What ſhall befall.
They that this doe report,
Be of the peeuiſh ſort,
That little good can at all,
They know that drinke doth ſlake the thirſt,
And when their eies is full of duſt,
Yet may they ſit and ſhale peaſon.
For and Clerkes ſhew them books of cunning,
They bid them lay them vp a ſunning,
Vnto other ſeaſon.

And

And if we ſpeake of Aſtronomy,
They will ſay it is a great lie,
For they can no other reaſon:
But all that knoweth good and better,
As gentlemen that loueth ſweet and ſweeter,
Wiſedome with them is not geaſon.

The Prologue of the Author that put this Booke in writing.

AS here before time there was a Shepheard keeping ſheep in the fields, which was no Clarke, ne had no vnderſtanding of the literall ſence, nor of no manner of Scripture nor writing, but of his naturall wit and vnderſtanding ſaid. Howbeit that liuing and dying be all at the pleaſure of Almighty GOD, yet man may liue by the courſe of nature lxxii. yeers or more. This was his reaſon. And he ſaith, as much time as a man hath to grow in beautie, length, breadth, and

and strength, so much time hath he to waxe old and feeble to his end: But the terme to grow in beautie, height and strength, is xxvi. yeer, and the terme to waxe old, feeble, and weake, and turne to the earth-ward, which is in all together lxxii. yeer, that he ought to liue by course of nature. And they that die before this time, often it is by violence and outrage done to their complexion and nature. But they that liue about this terme, is by good regiment and ensignments, after the which a man hath gouerned himselfe. To this purpose of liuing and dying the said shepheard saith, the thing that we desire most in this world, is to liue long, and the thing that we most feare, is to die soone: thus he trauailed his vnderstanding, and made great diligence to know and to do things possible and requisite for to liue long whole, and ioyfully, which this present compost and kalender of Shepheards sheweth and teacheth. Wherefore we will shew you of the bodies celestiall, and of their nature and mouings: and this present booke is named the compost, for it comprehendeth fully al the compost, and more, for the daies, houres, and moments, and the new Moones, and the eclipse of the Sunne and the Moone, and the signes that the Moone is in euery daie, and this book was made for them that be no clarks, to bring them to great vnderstanding.

He said also that the desire to liue long was in his soule, the which alway lasteth, wherefore he would that his desire were accomplished after death as afore. He said, sith the soule dieth not, & in her is the desire to liue long, it should be an infallible paine, not to liue after death as afore. for he that liueth not after his corporall death, shall not haue that that he hath desired, that is to wit, to liue long, & should abide in eternall pain, if his desire were not accomplished. So concluded the said shepheard necessary things for him and other to know, and do that which appertained to liue after death, as afore. And trueth it is, that he which liueth but the life of this world only, though he liued an hundred yeer, he liued not properly long: but he should liue long that the end of this present life shold beginne the life eternall, that is to say, the life euerlasting in heauen. So a man ought to performe his life in this world corporally, that he may liue spiritually without end. For as he said, one shall liue euerlasting without dying, and when he hath the perdurable life, he shall be perfect. And also by this point, and none otherwise, shall be accomplished the desire of long liuing in this world. The foresaid shepheard also knowledged, that the life of this world was soone past and gone, wherefore this shepheard thought that lxxii. yeers in this vale of wretched misery is but a little & a small terme of life to the euerlasting the which neuer shall haue ending. And therefore he saith he that offereth himselfe here to liue vertuously in this world, after this life he shall receiue the sweet life that is sure and lasteth euer without end. For though a man liued here an C. yeer and more, it is but a little terme to the life to come. Therfore saith this shepheard, I will liue soberly

with

with theſe ſmall temporal goods that Jeſu hath lent me, & euer to exile the deſire of worldly riches and worldly worſhip. For they that labour for it and haue loue to their goods, and vaine worſhips, oft it parteth man from the heauenly treaſure. It ſhutteth mans hart, that God may not enter, and buildeth man a place of no reſt in the low land of darkneſſe.

Hereafter followeth another Prologue of the maſter Shepheard, that ſheweth & proueth the Authors Prologue true, that is before rehearſed, and ſo the ſhepheards diſpute one with another, but this that followeth the maſter ſhepheard ſaith to the other, of the diuiſion of this Kalender. Chap. 2.

Here beginneth the Maſter Shepheard.

IT is to vee vnderſtood, that there be in the yeere foure quarters, that are called Ver, Aeſtas, Autumnus, and Hyems. Theſe be the foure diuiſions of the yeer, as Springe-time is the ſpring of the yeer, as February, March, and Aprill, theſe three monthes.

The

Then commeth Summer, as May, June and Julie: and thole three monthes every heard, graine, and tree is in his kind & in his moſt ſtrength and fairneſſe euen at the higheſt.

Then commeth Autumne, as Auguſt, September and October that all theſe fruits waxeth ripe, and be gathered and houſed.

Then commeth Nouember, December, and January, and theſe three monthes be in this winter, the time of a little profit. The ſhepheards ſaie, that the age of man is lxxii. yeers, and that we liuen but to one hole yeer, for euermore we take ſixe yeers to euerie moneth as Januarie or Februarie, and ſo forth for as the yeer chãgeth by the twelue months into twelue ſundry manners, ſo doth a man thange himſelfe twelue times in his life by twelue ages, and euery age laſteth ſixe yeer, if ſo be that he liue to lxxii. for three times ſixe maketh eighteen, and ſixe times ſixe maketh xxxvi. And then is man at the beſt, and alſo at the higheſt, and twelue times ſixe maketh lxxii. and that is the age of a man.

Thus muſt ye reckon for euerie month ſixe yeer, or elſe it may be vnderſtood by the foure quarters and ſeaſons of the yeere. So man is deuided into foure parts, as to youth, ſtrength, wiſedome, and age: Hee to be xviii. yeer young, xviii. yeere ſtrong, xviii. yeer wiſedome, and the fourth xviii. yeer to goe to the full of the age of lxxii.

And now ſhew you how man changeth xii. times, as the xii. months do.

TAke the firſt ſix yeere of January, the which is no vertue nor ſtrength, in that ſeaſon nothing on the earth groweth. So man after he is born, till he be ſixe yeer of age, is without witte, ſtrength, or cunning, and may do nothing that profiteth.

Then commeth Februarie, and then the daies begin to waxe in length, and the Sunne more hoter, then the fields begin to ware green: So the other ſixe yeers till he come to twelue, the child beginneth to grow & ſerue and learne ſuch as is taught him.

Then commeth March, in the which the labourer ſoweth the earth & planteth trees, & edifieth houſes, the child in theſe ſixe yeers waxeth big to learne doctrine & ſcience, and to be faire & honeſt, for then he is xviii. yeers of age.

Then commeth Apryll, that the earth and the trees is couered in green and flowers, and in euery part goods increaſeth abundantly, then commeth the child to gather the ſweet flowers of hat diſcipline, but then beware that the cold winds & ſtormes of vices beat not down the flowers of good maners, that he ſhould bring man to honour, for then he is xviii. yeer old.

Then commeth May, that is both faire and pleaſant, for then birds ſing in woods and forreſts night and day, the Sunne ſhineth hot, and as then is man moſt ioyfull and pleaſant, and of liuelier ſtrength, and ſeeketh plaies, ſports, and luſty paſtime, for then he is full xxx. yeers.

Then commeth June, and then is the sunne highest in his meridionall, he may ascend no higher in his station. his glimering golden beams ripes the corne, and when man is xxxvi. yeer, he may ascend no more, for then hath nature giuen him beauty and strength at the full, and ripeneth the seeds of perfect vnderstanding.

Then commeth July, that our fruits bin set a sunning, and our corne a hardning but then he Sunne beginneth a little for to descend downward, so man then goeth from youth toward age, and beginneth to acquaint him with sadnesse, for then he is xlii. yeer.

After that then commeth August: then we gather in our corne, and also the fruits of the earth, and then doth man his diligence to gather for to find himselfe withall, in the time that he may neither get nor win, and then after that vi. yeers, is he xlviii. yeer old.

Then commeth September: that wines be made, and the fruits of trees be gathered. And then there withall he doth freshly beginne to garnish his house and make prouision of needfull things for to liue in winter, which drayweth very neer. and then is man in his most ioyfull & corragious estate, prosperous in wisedome, purposing to gather, and keep as much as should be sufficient for him in his old age, when he may gather no more, and these six yeers maketh him liiii. yeers.

And then commeth October: that all is into the foresaid house gathered but corne, and also other maner fruits. And also the labourers soweth new seeds in the earth, for the yeer to come. And when he that soweth nought shall nought gather. And then in their other sixe yeers, a man shall take himselfe vnto God for to do penance & good workes, and then the benefits the yeer after his death, he may gather and haue spirituall profit, and then is man full in the terme lx. yeer.

Then commeth November: that the daies be very short, and the sun in manner giueth little heat, & the trees looseth their leaues. The fields that were green looke horie and gray. when all manner of hearbs be hidde in the ground, and then appeareth no flowers. And then winter is come that a man hath vnderstanding of age, and hath lost his kindly heat & strength: His teeth begin to rot, and also to chatter, and then hath he no more hope, of long life, but desireth to come to the life euerlasting, and these sixe for this month maketh him lx. and sixe yeers.

Then commeth December: full of cold with frost and snow, with great winds and stormy weather, that a man may not labour nor nought do: the sun is then at the lowest that it may descend, then the trees & the earth is hid in snow, then is it good to hold them nie the fire, and to spend the goods y they gathered in summer. For then beginneth mans haire to wax white & gray, & his body crooked & feeble, & then he loseth the perfect vnderstanding and that sixe yeers maketh him full lxxii. yeer. & if he liue any more, it is by his good guiding and dieting in his youth. Howbeit, it is possible

that

that a man may liue till he be an hundred yeers of age, but there are but few that come thereto.

Wherefore I Shepheard said moreouer, that of liuing or dying the heauenly bodies may stirre a man both to good and euill without doubt of a surety: but yet may man withstand it by his owne free will. to doe what he will himselfe good or bad euermore. Aboue the which inclination is the might and will of God. that longeth the life of man by his goodnesse, or to take it short by his iustice.

Wherefore we will shew you of the bodies celestiall, and of the nature and mouing: and this present booke is named the Compost, for it comprehendeth fully al the compost and more, for the daies, houres, & moments, and the new Moones, and the eclipse of the Sun and Moone. and of the signe that the Moone is in euery day, and this booke was made for them that are no Clarkes, to bring them to great vnderstanding.

And this Kalender is deuided into fiue parts.

The first, of our signes of the compost and the Kalender.

The second is, the tree of vices with the alaines of hell.

The third, the way of health of man: the tree of vertues.

The fourth is physicke and gouernance of health.

The fift, is Astrologie and physnomy, for to vnderstand many deteiuings, and which they be by likelihood, the which by nature are enclined and can doe them, as you shall read ere you come to the end.

For to haue the Shepheards vnderstanding of their Kalender, ye should vnderstand that the yeer is the measure of the time that the sunne palleth the twelue signes, returning to his first point, & is deuided into the twelue Moneths.

As January, February, March, and so forth to December.

So the sunne in these twelue moneths palleth by twelue signes one time.

The daies of the entring into the signes in the Kalender, and the dayes also when he parteth the yeer, as the xii. months into lii. weekes three hundred lxty and fiue daies, and when bylext is it is threescore & vi. one day, and xxiiii. houres, euery houre xl minutes. After these diuisions yee must vnderstand for euery yeer three things.

The first speaketh of the golden number.

The second of the letter dominicall.

And the third is the letter tabuler, in the which lieth all the chiefe knowledge of this Kalender, for the which letter and number to vnderstand all that they would, whether it be past or to come, ye shall put three figures after the Kalender of the which the first shall shew the value and declaration of the two other, and it is to be vnderstood that in foure yeers, there is one Bylext, the which hath one day more then the other, and also hath two letetrs Dominicals signed in one of the foresaid figures, and changeth

the latter day of S. Mathew, the which is vigill and is put with the day vpon one letter by himselfe.

Also the letters Ferials of this kalender, be to be vnderstood as they of the other kalenders, before the which are the numbers and the other three after the letters ferials. First for because the letters descendeth low, is the golden number aboue the day of the new Moone. And the which to be the houre and moments of the said month: which when they are in seruice before noon of the day aboue there. And when they are blacke seruice for after noon of the same day in the places of the number, betokeneth that number where it is. The natu all day is to be vnderstood from midnight to midnight xxiiii. houres, and shall serue the said numbers for the letters Ferials, xix. yeer complete from the yeer that this kalender was made one thousand foure hundred fourescore and seuenteen, vnto the yeer one thousand foure hundred and sixteen. In the which yeer shall begin all to serue this golden number, and the other numbers after the letters ferials, all in the maner as they be before for the other xix yeers.

And all the remnant of the compost, and of the kalender is perpetual for the golden number, so shall they be xxxviii. yeers, of the which yeers, one thousand foure hundred and seuenteen is the first. The feasts of the kalender are in their daies, of the which the solenuall are in red, and stored in the vnity, nigh the which vnity in the end of the bodies, aboue euery day is one letter of the A. b. c. for to vnderstand in what signes the Moone is in that day. And yet the said letters and the rubrish, for the which shall be one figure before the kalende, which shall shew how they should vnderstand it. This yeer of this present kalender, which began to haue course the first day of Januarie. M. CCC. xcvii. In the which raigneth for the golden number sixteen The letter dominicall A. The letter tabuler f. and b. In the first lines, and their figures neerest the golden number xvi. the yeer of this kalender.

To know the letter dominicall by the verse vnderneath.

Filius este dei cœlum bonus accipi gratis.

Or by these other verses here following.

Fructus alit Canes el gelica bellico danes.
El genitir bona das Finis amara cadas.
Dat floris anni caler eius Gaudia bustia busti,
Cambit edens griffo boabel dicens fiat agur.

For to set the moneth.

A, dam, de, ge, bat, er, go, si, phos, a, dri, phos.

For the golden number, and the new Moone.

Ter, nus, din, nod, octo, sex quinque, tred, ambo, ve, cem, duc, Septem, quin, quar, tus, doc, io, ta, no, vem, vi, quar.

Newly and subtilly shepheards haue found a short practicke for to know the golden number, the letter dominicall, & the tabuler letters as ensueth, the which for subtilty is difficile to be vnderstood, if first it be not shewed by such as vnderstand it wel, but as to this it behoueth not to tarry & trauell for cause of the figures that enligneth and sheweth how to find and know the said practick.

Finis canos agur eius bona fructus,
Dicens anni & bellica griffo dant amara.
El cambet gaudit dat alit fret color,
Geni rix danos bo abel flores cadat gelica,
Edens busti.

Foure secrets of the Compest of Shepheards.

Mobilis alta dies, C, currens aureus octo,
Sexdeno cum D, non erit inferior,
B, veneris sancta, sed quinque tre dambo maria,
Nec erit in toto dicens similis simul octo.

The manner to know the festinall daies on the hand and on what daies they bin.

WHo so will know on his hand when the holy daies falleth, take heed of the same letters. A. b. c. d. e. f. g. The daies of the weeke bin vii. one for Sunday, and for the other daies vi. Put them in the ioynts of the left hand on iiii. fingers, and with the right hand they ought to be marked for the more certainty. A. b. c. on the backe of the hand, and g. aboue d. e. f. within the hand. Then ye ought to know in what place euery month should be. A little after dam of g. h. B. g. e. bin on the moneth of the little finger. F. a. on the leach finger. February and March on the leach finger together. Aprill on g. May on b. June on the middle finger aboue e. July vpon g. and August vpon c. September vpon f. October on a. of the fourth finger. Then November aboue d. and December aboue f. of the little finger. And thus the twelue moneths be set on the fingers.

After bian, pen, cru, lucy, the Embre daies bin set truely.

The Shepheards Kalender.

In each of these two lines here vnder, be as many syllables as there be feastfull dayes in the yeere, & euery day ought to be set on the ioynts of the left hand as is shewed here in this present booke.

Ianuary.

Cir o, ia nus pi lu fe la nus et, keu, fe, man mar, an.
Pis, ca fab, ag vin, cen, ti pau, lum, iul, ag que, ba tilde.

February.

Bre pur blas, et a, ue, fe bru, o, sco, la, sti, ca va lent.
Iul, con um ge, tur, cum pe, tro, math, so, ti, e, tur.

March.

Mo, sed, mar, ci us, bal, to duth, kes con, ger, go ri, um bo.
Pat, ed, ward, cuth, be, ne, ca, pe, ma, ri, am, ge, ni, tti, cem.

Aprill.

Gil, gip, ric et, am, bro, si, i dat, a, prill, le, on, eu, fe, ti, bur, ci
Post, al, phe, fe, sta, ge, or, mar, ci, que, vi, ta, lis.

May.

Phi, li, cruc, may, i, on, la, tin, nic, gor, de, ne, re, i, que.
Post, e, a, dou, se, qui, tur post, fal, phe, sest, ta, ger, ad, en, pe, que.

Iune.

Nic, mar, in, bo, ni, fa, med, co, lum, bar, ba, ci, ba, vi, ti.
Bo, mar, marg, ed, ward, si, mil, la, ba, el, io, le, on, pe, pau.

Iuly.

Ser, ui, iul, mar, ti, ni, tho, mo, que, fra, be, dic, ti, such, vn, ken.
Ar, nulf, marg, prax, marg, ap, cris, ia, an, dor, sam, sun, ob, gre.

August.

Pe, steph, aug, gust, trans, do, ri, ro, lau, ti, bur, ri, ip, on.
Sump, ta, sit, a mag, ni, bar, tho, lo, ruff, ag, io, oon, feel, on, cut.

September.

E, gis, sep, cup, bert, ha, bet, nat, gort, gon, pro, thi, que, curt.
Lam, bar, ti, quo, math, ma, mar, te, cle, fer, cip, da, con, mich, ier.

October.

Rem, le, o, fran, ti, si, mar, tunc, dig, er, a, ni, a, ed.
Post, lu, cas, iu, in, de, ro, ma, cris, pi, ni, si, no, nis, quin.

Nouember.

Om, nis, tunc, sanc, ti, le, o, mar, ti, bri, ci, a, ni, a, ed.
Pre, te, cle, gri, ka, li, ni, a, que, sat, an.

December.

E, le, gi, bar, ba, ni, co, con, cep, et, lu, ce, i, al, ma.
O, sa, pi, en, que, tho, mas, pro, pe, nat, steph, io, tho, me, sil

How

How euery moneth praiseth it selfe of some good property.

Ianuary.

IAke me to be called Januere,
In my time is great stormes of coldnesse,
For vnto me no month of the yeare,
May compare, if I aduance me doubtlesse,
For in my time, was (as Clarkes do expresse)
Circumcised the Lord omnipotent,
And adored by Kings of the Orient.

February.

I am Februare the most hardy,
In my season, the pure Mother Virginall,
Offered her sonne in the Temple truely,
Making to God a present speciall,
Of Iesus Christ the King of kings all,
Between the armes of the Bishop Simon,
To whom pray we to haue his remission.

March.

March am I called in noblenesse flourishing,
Which among months, am of great Noblenesse,
For in my time all the fruits do bud and spring,
To the seruice of man in great largenesse,
And Lent is in me, the time of holinesse,
That euery man ought to haue repentance,
Of his sinnes done by long continuance.

Aprill.

Among all months I am iustly Aprill,
Fresh and wholsome vnto each creature,
And in my time the dulcet drops distill,
Called Cristall as Poets put in Scripture,
Causing all stones the longer to endure,
In my time was the resurrection,
Of God and man, by diuine election.

May.

Of all the months in the yeer, I am king,
Flourishing in beauty excellently,
For in my time in vertue is all thing,
Fields and Meads spred most beautiously,
And birds sing with right sweet harmony,
Reioycing louers, with hot loue all indued,
With fragrant flowers all about renued.

Iune.

Who of my season taketh right good heed,
Ought not at all my name to adnull,
For in my time, for all the commons weed,
From sheep is shorne all the flesh and wooll,
And had in marchandise by great ships full,
Ouer the sea wherefore we ought to pray
Unto our Lord, and thank him night and day.

Iuly.

If that my time were praised all aright
Among all months I am one of the chiefe,
For I enripe through my great force and might
Fruits of the earth to man and beasts releefe,
Feeding horses, kine, muttons, and strong beefe
With other properties that I could tell.
But I must passe, I may no longer dwell.

August.

I am named the hot month of August,
For redolent heat of Phœbus brightnesse,
In my time each man ought to haue lust
To labour in harvest, with great businesse,
To reape and sheefe, eschuing idlenesse,
And rise early with great diligence,
Thanking our Lord of his great prouidence.

September.

Who can my name perfectly remember,
With the commodities of my season,
Ought of right to call me September,
Plenteous of goods by all manner reason.
As wheat, rie, oats, beanes, fitches and peason,
Of which fruit every man ought to haue in store,
To liue directly and thank the Lord therefore.

October.

Among the other October I hight,
Friend vnto Vintners naturally,
And in my time Bacchus is ready dight,
All manner wine to presse and clarifie,
Of which is sacred, as we see daily,
The blessed body of Christ in signe of flesh & blood
Which is our hope, refection and food.

November.

Nouember.

I Nouember will not abide behind,
To shew my kindly worthinesse and vre,
For in my time the blasts of wind
Vbateth leaues, and shedeth their verdure,
Wherefore euery prudent creature
Ought for to liue right as they should die,
For all things taketh end naturally.

December.

December euery man doth me call,
In whose time the Mother inuiolate,
Deliuered was in an old Oxe stall,
Of Iesu Christ Gods owne Son incarnate,
Wherefore I thinke me the most fortunate
Of all other, to whom pray we then,
That we may come vnto his blisse, Amen.

The beginnings and ends of the foure seasons of the yeere.

THe first Prime time that thus doth begin,
From mid February vnto mid May,
And from mid May, Summer is entred in
To mid August, and then is harvest day.
And from that time winter entreth alway,
On Saint Clements day, who so taketh heed,
And mid February it faileth indeed.

Thus endeth the praise of the xii. moneths, with the beginnings and ends of the foure quarters: And after followeth the figure for to know in what signe the Moone is euery day.

This figure is for to know in what signe the Moone is euery day, and the declaration is of the letters of the signe of the Kalender hereafter following.

	i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
Aries	y	n	c	b	l	9	s	h	z	p	e	u	m	a	s	i	q	q	t
Aries	z	o	d	n	m	a	s	i	q	s	r	n	b	t	k	9	r	g	
Aries	q	p	e	r	n	b	t	k	9	r	g	y	o	c	b	l	a	s	h
Taurus	9	q	f	y	o	c	b	l	a	s	h	z	p	d	u	m	b	g	i
Taurus	a	r	g	z	p	d	u	m	b	g	i	q	e	r	n	c	t	k	
Gemini	b	s	h	q	e	r	n	c	t	k	9	r	f	y	o	d	b	l	
Gemini	c	g	i	9	r	f	y	o	d	b	l	a	s	g	z	p	e	u	m
Cancer	d	t	k	a	s	g	z	p	e	u	m	b	g	h	q	f	r	n	
Cancer	e	b	l	b	g	h	q	f	r	n	c	t	i	9	r	g	y	o	
Leo	f	u	m	c	t	i	9	r	g	y	o	d	b	k	a	s	h	z	p
Leo	g	r	n	d	b	k	a	s	h	z	p	e	u	l	b	g	i	q	
Leo	h	y	o	e	u	l	b	g	i	q	f	r	m	c	t	k	9	r	
Virgo	i	z	p	f	r	m	c	t	k	9	r	g	y	u	d	b	l	a	s
Virgo	k	q	q	g	y	n	d	b	l	a	s	h	z	o	e	u	m	b	g
Libra	l	9	r	h	z	o	e	u	m	b	g	i	q	p	f	r	n	c	t
Libra	m	a	s	i	q	p	f	r	n	c	t	k	9	q	g	y	o	d	b
Scorpio	n	b	g	k	9	q	g	y	o	d	b	l	a	r	h	z	p	e	u
Scorpio	o	c	t	l	a	r	h	z	p	e	u	m	b	s	l	i	q	q	r
Sagittarius	p	d	b	m	b	s	i	q	q	f	r	n	c	g	k	9	r	g	y
Sagittarius	q	e	u	n	c	g	k	9	r	g	y	o	d	t	l	a	s	b	z
Sagittarius	r	f	r	o	d	t	l	a	s	h	z	h	e	b	m	b	g	i	q
Capricornus	s	g	y	p	e	b	m	b	g	i	q	q	f	r	n	c	t	k	9
Capricornus	g	h	z	q	f	n	n	c	t	k	9	r	g	y	o	d	b	l	a
Aquarius	t	i	q	r	g	r	o	d	b	l	a	s	h	z	p	e	u	m	b
Aquarius	b	k	9	s	b	y	p	e	u	m	b	g	i	q	q	f	r	n	c
Pisces	u	l	a	g	i	z	q	f	r	n	c	t	k	9	r	g	y	o	d
Pisces	r	m	b	t	k	q	r	g	y	o	d	b	l	a	s	h	z	p	e
Pisces	y	n	c	b	l	9	s	h	r	p	e	u	m	b	g	i	q	q	f

By this figure here above, a man may know in what signe the Moon is euery day, and the declaration is of the A.b.c. letters that are in the kalender at the ends of the lines, and be named the letters of the signes, wherefore marke well first the letter of the Kalender, on the day that yee would haue, then looke out the said Letter in the figure here above, in the line belonging vnder the Golden number that runneth.

Then

Then looke at the head of the lines, whereas it is written the names of the signes, and it that beholdeth directly ouerthwart the figure to the said letters is it that the Moon is in that day. And like as one golden number for a yeer, so the said line vnder the golden number serueth alone for the same yeer, as in the yeer of his Kalender, we haue xvi. for the golden number, the line vnder xvi. serueth all the said yeere, and when we haue xvii. the line vnder xvii. shall serue to the yeere that xvii. is for the golden number, and so forth of the other.

VT cœlum signis præsurgens est duodenis,
Sic hominis corpus assimulatur eis,
Nam caput & facies. Aries sibi gaudet habere,
Guttürus & colli ius tibi Taure detur
Brachia cum manibus. Geminis sunt apta decentur,
Naturum Cancri pectoris aula gerit:
At Leo vult stomachum renis sibi vendicat idem,
Sed in testinis Virgo præesse petit,
Ambas Libra nates, ambes sibi vendicat hancas,
Scorpio vult anum vultque pudenda sibi,
Inde Sagittarius is coxis vult dominari,
Amborum genum vim Capricornus habet,
Regnat in Aquario crurium vis apta decentur,
Piscibus & demum congrua planta pedum.

Saturnus niger. Iupiter viridis. Mars rubeus est. Sol croceus. Venus albus. Mercurius & Luna varii sunt dum quisquis regnat nascitur puer sic coloratus.

The declaration of the Latine here aboue.

That is to say, that the twelue signes hath dominion ouer the body of man, deuided by the parts, as the signes deuideth the firmament, and euery signe beholdeth and gouerneth the parts of the body, so as it is said aboue, and afterward shall be shewed by figures, and is declared more plainly and faithfully. Such like of Planets is said of their colours, but of their natures and properties of the parts of the bodies, the which gouerneth and beholdeth, more at full shall you heare at length.

Also of the twelue months natures March, April and May, are hery hot and moist, that signifieth blood and ayre. June, July and August, is Summer, and signifieth hot and dry, choller, manhood feare. September, October and Nouember is harueft, and betokeneth cold and dry, and age, melancholly, and earth. December, January and Februarie is winter, and betokeneth cold and moist, childhood, flegme and water.

Called

CAlled I am Ianuere the cold,
In Christmasse season good fire I loue,
Yong Iesus that sometime Iudas sold,
In me was circumcised for mans behoue,
Three Kings sought the son of God above,
They kneeled down, and did him homage with loue,
To God their Lord that is mans owne brother.

Hereafter followeth a Kalender with the Figures of euery Saint that is hallowed in the yeere, in the which is the figures, the houres, the moneths, and the new Moones.

Chap. iii.

The Shepheards Kalender.

January hath 31. dayes, the Moone

In Iauo claris, calidisq; cibis potiaris,
Atq; decens potus, post fercula fit tibi notus
Ledit enim medo tunc potatus, vt bene credo,
Balneatutius intres, & veniam scindere cures.

Circumcisio Domini.

viii	iiii	ix	A	viii	iii	vxii	Circumcisio Domini.
xvi	v	vii	b				Octa S. Stephen.
			c	xvi	iiii		Octa S Johannis.
v	o	ii	d	v	vii	lv	Octaua sanctorum Inno.
			e				Oca sa. Thome martyr.
xi	iiii	xii	f	xiii	vi		Epiphania Domini.
			g	ii	ix	xlv	Feltis and Janua.
o	i	xxxvii	A				sa. Luciani
x	ix	iiii	b	x	viii	xli	sa. Iudi.
xviii	vi	xiii	c	xviii	iiii	xvi	Pauli prim. heremice.
			d				Liuy Byshop. Sol in Aqua.
vii	viii	vi	e	vii	o	xxxv	Archadii martyr.
			f		February.		sa. Hillary.
xv	v	xxxiiii	g	xv	i	viii	Felici presbyter.
			A	iii	viii	ii	S. Maur. abbot.
iiii	x	xxix	b				sa. Marcelli Bishop.
xii	x	xli	c	xii	o	xvi	Sulp. Bishop.
x	xi	lii	d				sa. Pisce virgin.
ix	v	xi	e	i	x	xvii	Neolstan Bishop.
			f	ix	v		Fabian and Sebastian.
xvii	o	xxxiii	g	xvii	ii	xlvii	sa. Ignetis.
			A		iiii	xii	Vincent. martyr.
vi	vi	xxxv	b	i			sa. Emerancian.
			c				sa. Timothy.
	ii	xvii	d	x iii	i	xxxix	Conuersion of Paul.
			e	iii	vi	xlv	Policarp Byshop.
	ii	xxl	f				Julian byshop.
	xi	xx	g	xi	vii	xxxv	Agneus secundo.
	vi	xxxv	A	xix	vi	xxvii	Valeri bysh. and mar.
			b				Batild virg.
							Saturnini & Victoris.

Februarie hath 28 dayes, the Moone 29.

Nascitur occulta, febris Februario multa,
Potibus & escis, si caute viuere velis,
Tunc caue frigorem de pollice funde cruorem,
Fuge mellis fauum pectoris qui morbos curabit.

viii	v	xii	d	viii	i	xvi	Brigidi & Ignatii.
xvi	-		e	xvi	viii	xxxi	Purification of Mary.
			f				S. Blaii Bylhop.
		xvi	g	v	ii		S. Gilbert Bylhop.
			A	xiii	x		S. Agathe virgin.
xiii			b				Vedasti & Amandi.
xi			c	ii	x	lv	Ia. Ingult virg.
x			d	x	vii	xliiii	Paul bylhop.
			e				Ia. Apollony virg.
xviii	ix	ii	f	xvi	iii	iii	Soli in Pisces.
			g	vii	i	liiii	Eufralie virg.
vi	i	xvi	A				Ia. Eulaly.
			b	xv	vii	xxxv	Ia. Wolfrani.
xv	xi	xv	c				Ia. Valentine bylhop.
viii	-		d	iiii	ii	xxvi	Faustin & Joniti.
xii			e				Julian virgin.
i			f	xli	o	xxiii	Policron bilhp & martyr.
			g	i	viii	xxix	Simon bylhop & martyr.
ix	iiii	xvi	A	ix	xv	xxx	Sabin and Julian mar.
			b	xvii	iiii	lix	Hildred virg.
xvii	vi	xvi	c				Sanctorum lxix.
			d	vi	viii	lviii	Cathedra sancti Petri.
vi	i	x	e				Policarp. Locus bysexti.
			f	xiii	vi	i	Walhew Apostle.
xviii	iiii	xii	g				Inuention of S. Paul.
iii	i	xii	A	iii	ix	xlviii	S. Nestor mart.
	-		b	xi	viii	iiii	S. Augustin.
			c				Oswald bishop and con.

It is to be noted that the golden numbers shew the dayes, howres, and minutes of the new Moones, the red numbers for the forenoone, and the blacke numbers for the afternoone, on the same dayes that the numbers demonstrateth.

March hath 31. dayes, the Moone

Martius humores gignet, variosq; dolores,
Sume cibum pure, cocturas si placet yre
Balnea sunt sana, sed que superflua vana
Vena nec addenda: nec potio sit tribuenda.

vii	viii	xxxvi	d	xix	iii	iiii	sa. Dauid byshop.
			e	viii	o	l	sa. Cedde byshop.
			f	xv	i	xlvi	Martini et Asteri.
xvi	vi		g				sa. Adrian mart.
v	x	lviii	A	v	vii	xxix	Foce, Eusebi, Perpetue.
			b				Victoris et Victorini.
xiii		xx	c	xiii	o	xii	Perpetue et Felici
ii	ix	xix	d	ii	ix	xlvi	Depositio sancti Felicis.
			e				Quadraginta mar.
x	viii	xlviii	f	x	v	xx	sa. Agapite virg.
xviii	o	xli	g	xviii	ii	xlvi	Sol in Aries. Equinoc.
			A				S. George byshop.
vii	vi	xlv	b	viii	v	[illegible]	Theodore mart.
			c	xv			
xv	ii	xii	d	iiii	i	34	sa. Longin mart.
ii	i	xlii	e	xii	xviii	33	Aprilis. Bonyface bishop.
xi	ix	xxv	f		x	33	Patricii byshop.
			g	i			Edwardi regis.
[illegible]	v	[illegible]	A	ix	v	xxx	Joseph sponci Mary.
ix	v	[illegible]	b		o	l iii	sa. Cuthbert.
			c	xvii			Benedict abbot.
xvii	xi	xlv	d		viii	iiii	Affrodisi byshop.
			e	vi	i		Theodore presbyter.
[illegible]	vi	iiii	f			lvii	Agapite mart.
			g	xiiii			Annunciatio Dominica.
iii	iiii	vi	A	iii	ix	[illegible]	Castoris martyris.
[illegible]		xlviii	b			xlix	Resurrectio Domini.
[illegible]	v	[illegible]	c	xi	v		Dorothe virg.
[illegible]	vii	[illegible]	d	xix		[illegible]	Quintin martyr.
			e	viii		xlv	Sa Quirine mart.
[illegible]	v	xv	f		o	xl	Adelme byshop.

The Shepheards Kalender.

Aprill hath 30. dayes the Moon 29.
Hic probat in vere, vires Apilis habere,
Cuncta nascuntur, pori iuncaper iunter
In quo scalpescit, corpus sanguis quoque crescit,
Ergo saluatur, venter cruorq; minuatur.

			g				sa. Gildardi
xvi		ii	a	xvi	vi	xlvii	Mary Egyptiace
			b				Richard bishop.
v	o	xx	c	v	i	xliii	Ambrose bish.
xvii	x	li	d	xiii	x	lv	sa Martin.
			e				Sixte byshop.
ii	x	lviii	f	ii	vi	xlix	Gereonis & Victoris.
x	ii	lix	g	x	i	xlii	sa Ruffi
			a				sa. Augustini.
xviii	iiii	xliii	b	xvii	iii	xi	Decolatio Johannis bap.
			c	vi	vii	xix	Felicis & audaci.
vii	xi	xxxi	d		sol in tau.		Cuthburg virg.
xvi	li	ii	e				Michael in monte.
iiii	xi	34	f	xv	v	x	May.
			g	iiii	vii	xlvi	Translatio Etheldred.
xii	vi	xxii	a	xi	vi	xlv	Octaua sancti Laurent.
i	iiii	xxxvi	b	i	i	xlvi	sa. Magni mart.
			c	ix	i	xxx	Lodouici byshop.
ix	vi	xx	d				sa. Agapite.
			e	xvii	vi	39	sa. Bernard.
xvii	iii	liiii	f				Octaua assump. Mary
			g	vi	vi	vii	Vigilia.
vi	viii	30	a				Lodouici Regis.
xiiii	xi	39	b	xiiii	ix	36	sa. Senetini.
iiii	xviii	xxxii	c	iii	x	xi	Mark Euangelist.
			d				Cleti bishop and confes.
xii	ii	o	e	xi	ii	xxx	sa. Anastasii bishop.
xix	ix	o	f	xix	xi	li	Sep. Vigilia.
			g				Assumptio beate Marie.
viii	iii	lvi	a	vii	ii	xxii	sa. Rochi.

Maie hath 31 dayes, the Moone 30.
Mayo secure, laxiti sit tibi cure,
Scindatur vena, sed potio datur amena,
Cum calidis rebus, sunt fercula seu speciebus,
Potibus abstructa sit saluia cum benedicta.

viii	iii	lvi	b	viii		Philip and Jacob.
vi	xi	xiii	c xvi	iii	xxiv	sa. Anastasi bishop.
v		li	d		xvii	Inuentio sancti crucis.
			e			Festum corone spinee.
xiii	vi	xxi	f xiii	vi	xx	sa Godard.
ii			g i		xxiiii	Johannis ante port. lat.
			A x		xxx	John de Beuerlaco,
x	i	xvii	b			Apparitio Michaelis.
			c xvii	iii	xli	Translatio Nicholai.
xviii	vii	xxi	d			Gordian & Epimach.
vii		34	e	x	xxx	sa. Anthoni mar.
xv	vi	xix	f	xvi		Nerei, Archilei & Pancra.
			g xv	xviii	xii	Sol in Gemini.
	vii	viii	A iiii	i	ix	Boniface mar.
	iii	xxiii	b xli	ix	lvii	Isidore mar.
			c i		lix	Brandin bish. and confess.
i	iiii	xi	d	viii		Translation of Bernard.
ix	viii	xxxiii	e ix		i	Diascor mar.
			f			S Dunston.
			g vii	ii	xli	s. Beroard.
xvii	vii	ii	A	xi		Helen regine.
vi	viii	xx	b vi		ix	Julian virg.
			c	vi		Desider mar.
xiiii	vi	xlvi	d xiiii	ii	i	Trans. of Francisci.
iii	i	xlix	e iii	x	xl	sa. Adelme.
xi	x	lxiiii	f ix		xliii	Augustine anglorum apostle.
xx	xi	xx	g	x		Bede presbiter.
			A xix		lix	S. German.
vii	vii	iiii	b	ii		Coronis martyr.
xvi	ix	lxv	c viii	o	liiii	s. Felicis bishop.
			d vi		xli	sa. Petronille virg.

June hath 30 dayes, the Mooone 29.

In Iunio Gentes, perturbar medio bibentes,
Atque nouelarum, fuste potus seruiciarum,
Ne noceat colera, valet refectio vira,
Lactuce frondes, ede ieiunus bibe fontes.

v	vii	v	e	v	iii	xii	Sancti Nichomedis.
xsii	i	liiii	f	xvi	ii	xviii	Sancti Marcellini.
xi	xii	ii	g	ii	x	xv	f Erasmi martyris.
			A				sancti Petrocii.
x	i	xliiii	b	x	v	lv	s. Boniface Bishop.
	xi		c				Melonis archbishop.
xviii		v	d	xviii	vi	lxv	Translatio Wulstan.
	iii		e				Sancti Wilhelmi.
vii	vi	xliii	f	vii	i	xxvi	Trans. of Edmund.
xv	i	ix	g	v	xvii	ix	Translatio sanc. Iuonis.
iiii		xlix	A	iiii	xxvi	xlii	Barnabe Apostle.
	i		b	xii	ix	xiiii	S. Basil.
xii	iiii	i	c			Iuni	Sol in Cancer solsticium.
i			d	i	vii	iii	S. Basil bishop.
	x	lviii	e	ix	viii	xxiii	Viri & Modesti.
ix			f				Trans. of Richard.
	vi	v	g				S. Botolph.
xiiii			A	xvii	v	xxxi	Marci & Marcellani.
	v	xii	b	vi		xxiii	Geruasi & prorhasi.
xi			c				Trans. of Edward.
xiiii	i	liii	d	xiiii	ix	xvii	Walburge virgin.
iii	ix	xviii	e		is	xviii	s. Alban. Sartyr.
xi	viii	xxxvi	f	iii			Etheldred. Vigilia.
		xxxv	g		viii	xiii	Nat. of S. John Baptist.
xix	iii		A	xi		xxviii	Trans of Eligi byshop.
		vii	b	ii	x		John and Paul.
iiii	ix		c	viii		xv	S. Cressent martyr.
		xxi	d		x		sa. Leon. bishop.
vi	vi	xv	e	xvi	i	ii	Peter & Paul Apostles.
							Commemoration of Paul.

Qui vult solamen, Iulio hic probat medicamen,
Venam non scindat, ne veni rem potio lodat,
Somnum cupescat, & balnea cuncta pauescat,
Prodest recens voda, altum cum saluia manda,

v	li	ix	g	v	i	v	Octa John Baptist.
xiii	x	xxix	A	xiii	viii	lvii	Visitatio beate Marie.
			b				Translatio sancti Mar.
ii	x	lix	c	ii	iiii	liiii	sa. Zoe virg.
			d	x	iiii	xxxix	Octaua Peter & Paul.
x	iii	vi	e				Translatio Thome mar.
			f				Depositio Grimbald.
xviii	o	xlviiig		xvii	ix	xxxi	sa. Cerill bishop.
vii	xv	vii	A	vii	iii	lii	Septem fratrum mar.
xv	l	xlv	b				Translatio Benedicti.
iiii	viii	xlvi	c	iv		xlvi	Naboris & Felicis.
			d	iiii	ix	xxxix	sa. priuati martyr.
xii	i	li	e	xii	vi	xxxix	
			f	i	v	l	Translatio Swithin
i	vii	v	g				August trans. Osmund
			A	ix		xlii	sa. Kenelmi regis.
ix		xlii	b				sa. Arnulph bishop.
			c	xvii	vii	xxx	Rufini & Justini
xliii		xliii	d				Margaret Virgin.
vi		x	e	vi	x	xix	Praxedis virg.
xiiii		lvii	f	xiii	ix		Mary Magdalen
			g			xx	sa. Apollinaris.
iiii	vii	o	A	iii	iv	xxii	Christin virg. Vigilia,
xi	viii	xl	b	xi	o	xix	
		iii	c			lvii	Anne mother of Mary.
xix	v		d	xix	ix	xli	Septem dormientium.
viii	x	xliiii	e				Sampson Byshop.
			f	viii			Felicis & sociorum eius.
xvi	ii	xii	g	xvi	xi	lix	Iudoc and senius
v	ix	vii	A	v	ix	lii	sa. Germani.

August hath 31. dayes, the Moone 30.

Quisquis sub Augusto, viuat medicamine iusto,
Raro dormiu & estum coitum quoque vitet:
Balnea non curet nec multum comestio duret,
Nemo laxori debet, vel flubothemani.

iii	ix	o	c viii	iiii	xxx		Petri ad vincula.
			d vii	iii	xbii		Stephani bisb.
ii	x	b	e vi	iiii	xxx		Inuentio sanc. Stephani.
	bi	ii	f				Justini pzesbyteri.
			g				Oswaldi Festuar niuis
biii	xiii	xxx	a xiii	o	xlb		Transligueatio Domini.
bii	xiiiii	xbi	b				Festum nominis Jesu.
xv	biii	lbiii	c bii	b	xliii		sa. Ciriat.
			d xb	ix	lii		Vigilia.
iiii	b	b	e iiii	xb	lxiii		sa. Laurentii.
xi			f xii	iiii	xi		Tiburtii mar.
			g				Clare virg.
i	iiii	ii		bi	lix		Hypolite & sociozum eius.
	x	xxbi	a	xii	xlbiii		Sep. Vigilia.
ix			b				Assumptio beate Marie.
	iix	lbi	c				sa. Rochi.
xbii			d	sol in virg.			Octaua sancti Laurent.
bi	ii	xi	e xbiii	biii	iii		sa. Magni mart.
	x	biii	f bi	biii	lii		Lodonici bysbop.
			g				sa. Agapite.
xiiii	bi	xbi	a xiiii	iiii	xlb		sa. Bernard.
	bi	li	b iiii	o	xlix		Octaua assump. Mary
xi			c				Vigilia.
xix	biii	xbii	d xi	b	ii		Bartholmew Apost.
	biii	l	e				Lodouici Regis.
biii			f xix	b	xii		sa. Sanctini.
xbi	xi	xbi	g biii	x	lix		sa. Balli.
	ix	lbiii	a xbi	ix	lix		sa. Augustini.
b			b				Decolatio Johannis bap.
xxi	b	iii	c b	b	lbii		Felicis & audaci.
	x	xi	d	i	lix		Cuthburg virg.
			e				

The Shepheards Kalender.

September hath 30 Dayes, the Mooon 29.

Fructus maturi, Septembris sunt valituri
Et pira cum viue panis cum lacte caprino
Aqua de vrtica, tibi poto fertur amica,
Tunc veniam pandas, species cum semine mandas.

[illegible]	ii	xxxiii	f	[illegible]	[illegible]	xiiii	S. Egida.
			g	[illegible]	vi		sa. Anthonii.
[illegible]	[illegible]	[illegible]	A			x	Ordinati sa. Greg.
			b				Translatio sant Cuth.
[illegible]	i	xviii	c	[illegible]	iiii		sa. Bertini
[illegible]	x	xlvi	d	[illegible]	vi	vii	sa. Eugenii.
[illegible]	v	x	e			l	
[illegible]	lii	xlix	f	[illegible]	vi		Natiuitas Mary.
			g	[illegible]	i	xxvi	sa. Georgonii
[illegible]	viii	xi	A	[illegible]	v	o	Siluii bishop.
			b	[illegible]	x	xxxv	Prothi & Jacinti
[illegible]	iii	v	c			xliii	Martiniani byshop
			d	[illegible]	v	xxxii	Maurelii bishop.
[illegible]	vii	[illegible]	e		October.		Exaltatio sacru. Sol in Li.
[illegible]	xi	xvii	f	[illegible]	ix	vii	Octa beate Mary
			g				Edithe virgin
[illegible]	vi	xv	A	[illegible]	vi	xliii	Lambert byshop and mart.
[illegible]	vi	xviii	b	[illegible]	i	xliii	Victoris & Corone.
			c				Januari mart.
[illegible]	[illegible]	[illegible]	d	iii	xi	xxxix	sa. Eustachii virg.
[illegible]		39	e				saint Mathei Apostoli.
			f	[illegible]	iii	xli	mauriti et iociorum eius.
[illegible]	[illegible]	[illegible]	g	[illegible]	x	xix	Tecle virgin
[illegible]	x	[illegible]	A				Andochii marryr.
			b	[illegible]	iii	xix	Firmini byshop and mart.
[illegible]	[illegible]	[illegible]	c	[illegible]	vii	38	Cyprian & Justini.
[illegible]	[illegible]	iiii	d	v	ii	xxxii	Cosme & Damiani
			e				Exuperii byshop.
[illegible]	[illegible]	x	f	[illegible]	ii	[illegible]	S. Michael Archangel.
			g	[illegible]	v	x	Hieronimi presbyter.

The Shepheards Kalender.

October hath 30 dayes the Moon 30.

October vna, prebet cum carne ferina,
Nec non aucino, caro valet & volucrina,
Quamuis sint saua, tum est replexio vana,
Quantum vis comede, sed non præcordia lede.

	vii	iii				S. Remigy.
			b			S. Leodigary.
			c			Candidi mart.
	o	xix	d			Francis confessor.
	xx	iii	e			Apollinari martyr.
	iiii	xxxvi	f	vi		sa. Fidis.
			g	iii	o	Marci & Marcellian.
						sa. Pelagy.
		vii	b	ix	xlvii	Dyonisii & Rustic.
	ii		c			Gereonis & Victoris.
		xli	d	iiii	xxxvi	sa Ruffi
			e			sa. Augustini.
	x		f	v	lvi	Decolatio Johannis bap.
		xxxiii	g	sol in scor.		Felicis & audaci.
						Luthburg virg.
	iii		b	iii	xxxv	Nom Michael in monte.
			e	o	liii	Translatio Etheldred.
	ix	xx	d			Luke Euangelist.
			e	i	xxv	Octaua sancti Laurent.
			f			sa. Magni mart.
	ix	xxxi	g	x	36	Lodouici bysbop.
	o					sa. Agapite.
		lii	b	iii	38	sa. Bernard.
	ix	lii	c	xviii	14	Octaua assump. Mary
	iiii		d	v	x	Vigilia.
			e	o	xvi	Lodouici Regis.
		xvi	f			sa. Seuerini.
		xx	g	v	xx	Simon and Jude.
	vii					Sep. Vigilia.
		vii	b			Assumptio beate Marie.
	iii		r			sa. Rochi.

November hath 30. dayes the Moone 29.
Hoc tibi scire datur, quod reuma Nouembre creatur
Queq; nocina, vita tua sint precio⁹ decta,
Balnea cum veuere, tunc nullam constat habere
Notio sit sana, valde atque minuta bona,

x	viii	xlvii	d	xi	v	xii		Feast of all of Saint s.
			e					Commemora in animar.
xviii	x	xlviii	f	xviii	viii	lii		Wenefred virg n.
vii	d	xliiii	g	vii	vi	xxviii		s. Amantii.
xv	vi	xxi	A					Leti presbyteri.
iiii		lv	b	xv	i	xxvi		Leonard abbot.
			c	iiii		xv		Wilbrod byshop.
			d	xii	ix			Quatuor coronatorum.
xix	viii	vi	e		xvii	v		Theodore martyr.
i	x	xxv	f		December.			s. Martin byshop,
			g		i	xxix		Saint Martin.
xi	x	lix	A	ix	ii	xxxix		Patern martyr.
xvii	vi	xxx	b	xvii				S. Brici byshop.
			c		vi	ii		Transl. Erken. Sol in sag.
vi	iii	ii	d	vi				sa. Macuti byshop.
			e	xiiii	iiii	xiiii		sa. Edmund archbishop.
xiiii	iii	iii	f					sa. Hugonis byshop.
iii	ix	lvi	g	iii	vii	xvii		Octaual Mart.
			A		vii	xxv		sa Elizabeth.
xi	v		b	xi	iii	xvi		s. Edmund Regis.
xix		xxviii	c		xi	xxviii		Presentatio martyr.
vii	viii		d	xix				Cicely virgin.
		xvii	e	viii	xi	vi		sa, Clement bishop.
			f	xvi				sa. Grigoloni.
xvi			g					
v	vi	xiii	A	v	xi	iiii		Katherine virg.
		xlvii				xx		Liuy bishop.
			b	xii	v			Agricole & vitalis.
xiii	vii		c		o			Rufi martyr.
iii		xxx	d	ii				Saturne & Silini.
x	x	lii	e	x				s. Andrew apost.

December hath 31. dayes, the moone 29.

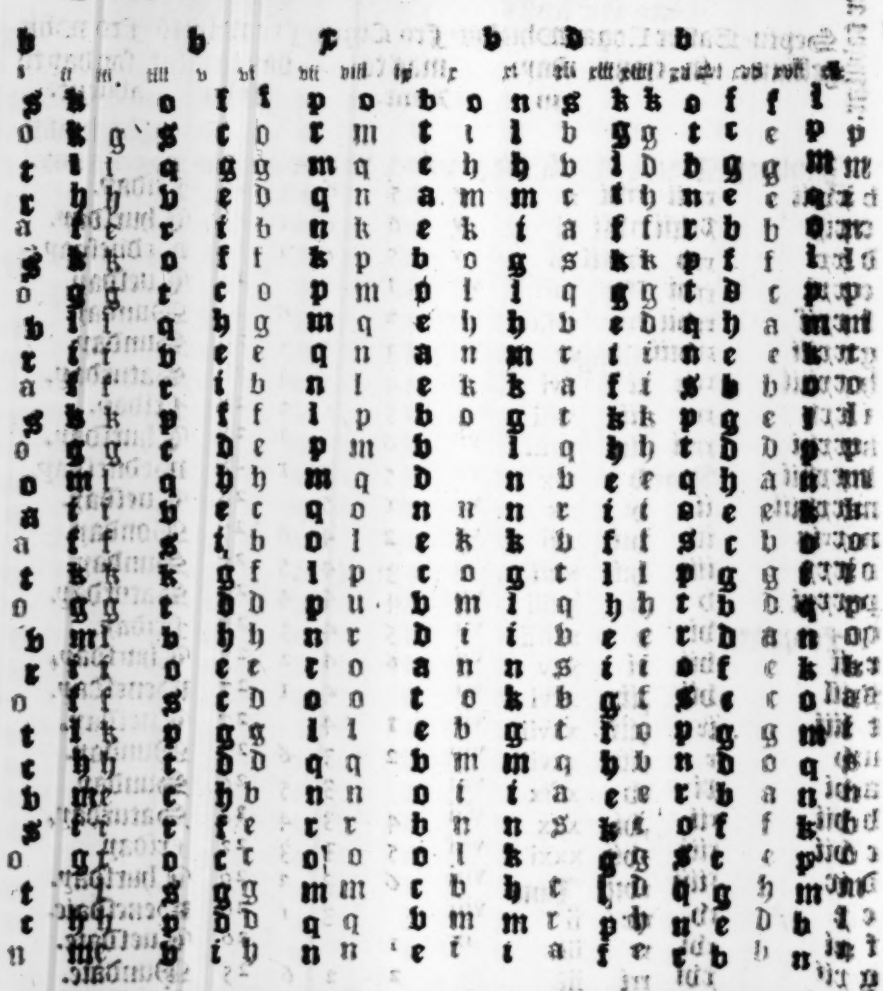
Sanæ ſunt membris, calidæ res menſe Decembris,
Frigus vitetur, capitalis vena ſcindatur:
Lotio ſit vana, ſed vaſis potio caris,
Si trepidus potus, frigori contraria totus.

f	f	lb	f	f	rri	o	ſa. Eligi byſhop.
xvii	biii	lrbi	g	rbiii	ix	rbi	ſa. Lybian.
bii	b	rbi	A				Depoſitio Olmu.
xb		r	b	bii	b	biii	ſa. Barbare.
			c	rb	i	rliiii	Sabba Abbat.
iiii	iiii	rrriiii	d	iiii			Nicholas byſhop and con.
			e	rii	ii	xxrbi	Octaua Andrew Apoſt.
			f		ri	xrriii	Conception of Mary.
xii	o	rbi	g	i			Cyprian abbot.
i	ix	rrbiii	A			bi	ſa. Eulalie.
ix	x	rrbi	b		bii	bii	ſa Damaſce Pope
			c	rbii	ſol in Cap.		Paul Biſhop. Solſtitium.
xbii	b	rli	d	bi	b	rlbi	Lucy virgin.
bi	iiii	rr	e		i	ii	Janueri.
xiiii		liiii	f	riiii			Valeri biſhop.
		rrl	g		bi	rlbiii	O ſapientia.
		rrriii	A	iii			ſa. Lazari biſhop.
iiii	iiii	rrrj	b		o	rl	ſa. Gratian.
ri	ix	liii	c	ri			ſa. Venelie virg.
xix	ri		d		b	rrrix	Juli Martyr. Vigilia.
		rlix	e	rir	r	b	
biii	bi		f	biij	xix	xxii	Triginta martyr.
xbi	bii	o	g	rbi	ii	xxiiii	Victozie virgin.
			A				Sanctarum virginum.
b	xi		b	b	o	lbii	Nativity of our Lord.
		liiii	c				ſa. Stephen.
xiii	r		d	riii	bi	rrii	ſa. John.
	o	bi	e				ſa. Innocents.
ii			f	ii	i	biij	ſaint Tho. martyr.
	o		g	r	b	rl	Tranſ of Jacob.
			A				ſaint Silueſter.

The exposition, valour, and signification of the letters of the tabular figure, that be in the second l ne after the dominicall letter.

Letter Dominicall.	Letter tabular.	Septu-gessime.	Easter in	Moueable feasts. Roga-cions.	Whitson-day. in	Fro Christ-mas to Lent.		Interuals. Fro Whitsō-day to saint John.		Fro Whit-sonday to aduent. Christmas.	
		Januaey.	March	April	May.	Week.	day.	Week.	day.	Weeks	day.
d	b	xviii	xxiii	xxvi	x	v	5	6	3	29	Friday.
e	c	xix	xxiiii	xxvii	xi	v	6	6	2	29	Thursday.
f	d	xx	xxv	xxviii	xii	v	5	6	1	29	Wednesnay.
g	e	xxi	xxvi	xxix	xiii	vi	1			29	Tuesday.
A	f	xxii	xxvii	xxx	xiiii	vi	2	5	6	29	Munday.
b	g	xxiii	xxviii	May	xv	vi	3	5	5	29	Sunday.
c	h	xxiiii	xxix	ii	xvi	vi	4	5	4	28	Saturday.
d	i	xxv	xxx	iii	xvii	vi	5	5	3	28	Friday.
e	k	xxvi	xxxi	iiii	xviii	vi	6		2	28	Thursday.
f	l	xxvii	April	v	xix	vii	5	5	1	28	Wednesday.
g	m	xxviii	ii	vi	xx	vii	1	5		28	Tuesday.
A	n	xxix	iii	vii	xxi	vii	2	4	6	27	Monday.
b	o	xxx	iiii	viii	xxii	vii	3	4	5	27	Sunday.
c	p	xxxi	v	ix	xxiii	vii	4	4	4	27	Saturday.
d	q	February	vi	x	xxiiii	vii	5	4	3	27	Friday.
e	r	ii	vii	xi	xxv	vii	6	4	2	27	Thursday.
f	s	iii	viii	xii	xxvi	vii		4	1	27	Wenesday.
g	t	iiii	ix	xiii	xxvii	vii	1	4		27	Tuesday.
A	u	v	x	xiiii	xxviii	viii	2	3	6	27	Munday.
b	a	vi	xi	xv	xxix	viii		3	5	26	Sunday.
c	b	vii	xii	xvi	xxx	viii	4	3	4	26	Saturday.
d	c	viii	xiii	xvii	xxxi	viii	5	3	3	22	Friday.
e	d	ix	xiiii	xviii	June	viii	6	3	2	26	Thursday.
f	e	x	xv	xix	ii	viii		3	1	26	Wenesdaie.
g	f	xi	xvi	xx	iii	ix	1			26	Tuesdaie.
A	g	xii	xvi	xxi	iii		2	2	6	25	Mundaie.
b	h	xiii	xvii	xxii	v	ix	3	2	5	25	Sunday.
c	i	xiiii	xviii	xxiii	vi	ix	4	2	4	25	Saturday.
d	k	xv	xix	xxiiii	vii	ix	5	2	3	25	Fridaie.
e	l	xvi	xx	xxv	viii	ix	6	2	2	25	Thursdaie.
f	m	xvii	xxi	xxvi	ix	ix		2	1	25	Wenesdaie.
g	n	xviii	xxii	xxvii	x	x	1			25	Tuesday.
A	o	xix	xxiii	xxviii	xi	x	2	1	6	25	Mundaie.
b	p	xx	xxiiii	XXIX	xii	x	3	1	5	25	Sunday.
c	q	xxi	xxv	XXX	xiii	x	4	1	4	25	Saturday.
d	r	xxii									

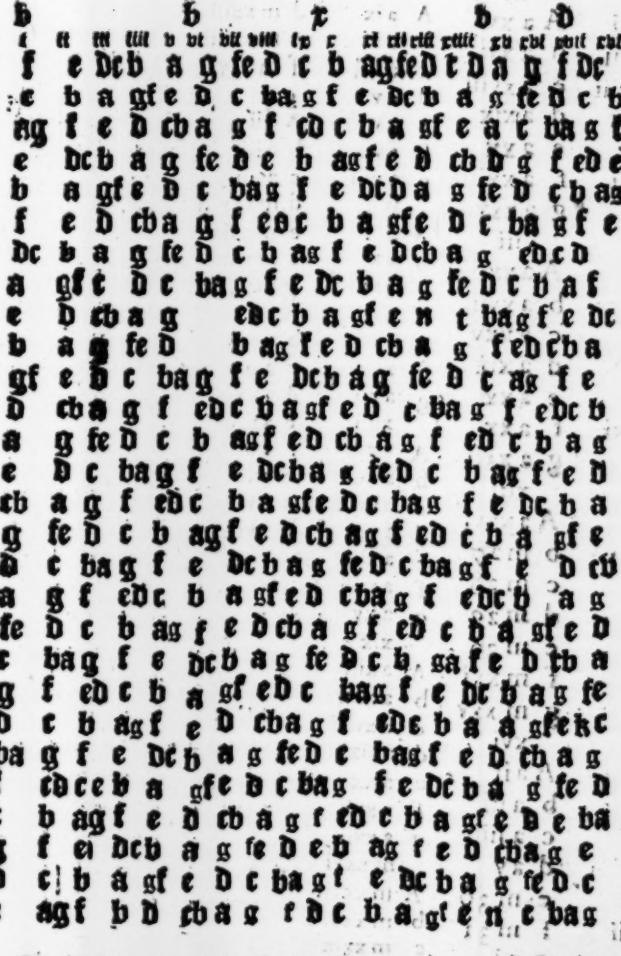
The figure of the letter tabular, which is declared by the two present figures, the first for the blacke letters, the second for the red letters.



This present figure is to find the Letter tabular, and proceedeth as the figure followeth of the Dominicall letters, and it is behouefull to know the Golden number for the yeer that ye will know: and in the line that descendeth downward vnder the said number is the letter Tabular, euen so of the Dominicall letter in the figure hereafter. And you must know that a Golden number, Dominicall letter, and a letter tabular serueth alwayes for a yeer, saue when it is bisext that bin two Dominicall Letters, and also two tabular letters as aboue. It ought to be knowen that the Dominicall letters and the letters tabular be in the first line vnder the golden number xvi. for the yeer of this present Kalender, that is, M.CCCCC.xcvi. and so of the other.

The figure to find the golden number and the letter Dominicall together for euermore.

b					b					x						b				d						b				
i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
f	e	d	c	b	a	g	f	e	d	c	b	a	g	f	e	d	c	b	a	g	f	d	c
e	b	a	g	f	e	d	c	b	a	g	f	e	d	c	b	a	g	f	e	d	c	b
ag	f	e	d	cb	a	g	f	cd	c	b	a	gf	e	a	c	ba	g	f
e	dc	b	a	g	fe	d	e	b	ag	f	e	d	cb	d	g	f	ed	e
b	a	gf	e	d	c	ba	g	f	e	dc	d	a	g	fe	d	c	b	ag
f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e
dc	b	a	g	fe	d	c	b	ag	f	e	dc	b	a	g	ed	c	d
a	gf	c	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	a	f
e	d	cb	a	g		ed	c	b	a	gf	e	n	t	ba	g	f	e	dc
b	a	g	fe	d		b	ag	f	e	d	cb	a	g	f	ed	cb	a
gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	ag	f	e
d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	edc	b
a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	g
e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d
cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a
g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e
d	c	ba	g	f	e	dc	b	a	g	fe	d	c	ba	g	f	e	d	cb
a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	ed	c	b	a	g
fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d
c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ga	f	e	d	cb	a
g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe
d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	a	gf	e	kc
ba	g	f	e	dc	b	a	g	fe	d	c	ba	g	f	e	d	cb	a	g
f	cd	c	e	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d
c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	e	ba
g	f	e	dc	b	a	g	fe	d	e	b	ag	f	e	d	cb	a	g	e
d	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c
e	ag	f	b	d	cb	a	g	f	d	c	b	a	gf	e	n	c	ba	g



In this present figure it behooueth to behold the golden number for the yeer that ye will know, & in the line right vnder the Golden number, alwaies is the letter Dominical c. vpon the golden number viii. hie Easter, and when it falleth that they come both together, Corpus Christi day, and S. Johns day be all in one day, d. vpon the xvi. signifieth the lowen Easter, And when it falleth that Candle-mas and Shroue munday commeth together, vpon which is our Lady day in March on good Friday.

The Shepheards Kalender.

A figure perpetuall for Easter, and other mooueable feasts.

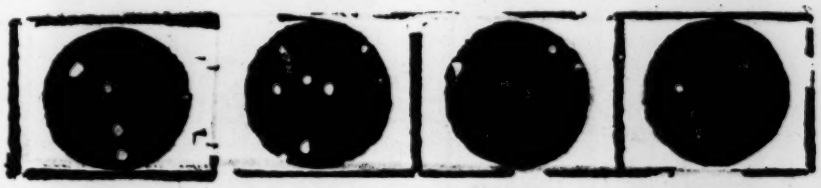
i	ii	iii	iiii	b
A a x	A m xxvi	A a xvi	A a ix	d m xxiii
b a x	b m xxvii	b a xvii	b a iii	e m xxiiii
c a xi	c m xxviii	c a xviii	c a iiii	f m xxv
d a xii	d m xxix	d a xix	d a v	g x
e a vi	e m xxx	e a xx	e a v	A a ii
f a vii	f m xxxi	f a xxiiii	f a vii	b a iii
g a viii	g m i	g a xxv	g a viii	c a iiii
vi	vii	viii	ix	d m xxviii
A a xvi	A a ii	A a xxiiiii	A a ix	e m xxix
b a xvii	b a iii	b a xviii	b a x	f m xxx
c a xviii	c a iiii	c a xxv	c a xi	g m xxxi
D a vii	d a v	d a xix	d a xii	A a i
e a xiii	e a vi	e a xx	e a xiii	b xv
f a xiiii	f m xxxi	f a xx	f xiiii	c a ii
g a xv	g a i	g a xxii	g a vii	d a iii
xi	xii	xiii	xiiii	e a iiii
A a xvi	A a ix	A a xxvi	A a xvi	f a v
b a xvii	b a x	b m 27	b a xvii	g a vi
c a xviii	c a xi	c m 28	c a xviii	A a vii
D a xix	d a v	d m 29	d a xix	b a viii
e a xx	e a vi	e m 30	e a xiii	
f a xxi	f a vii	f m xxi	f a xiiii	
g a xxii	g a xiii	g m xxv	g a xv	
xvi	xvii	xvi	xix	
A m xxv	A a xvi	A a ii	A a xiii	
b m xxviii	b a x	b a iii	b a xiiii	
c m xxviii	c a xi	c a iiiii	c a xviii	
D m xxii	d a xii	d a v	d a xix	
e m xxiii	e a xiii	e m 30	e a xx	
f m xxiiii	f a xiiii	f m 31	f a xxi	
g m xxv	g a xv	g a i	g a xxii	
			m xxvi	
			A m xxvii	
			b m xxviii	
			c m xxix	

Upon the letter Dominicall next vnder the golden number, that runneth is Easter day, for the yeare of the golden number. a signifieth Aprill, m signifieth march, and the number of the said Letters is the number of the dayes of the moneth that Easter shall fall vpon.

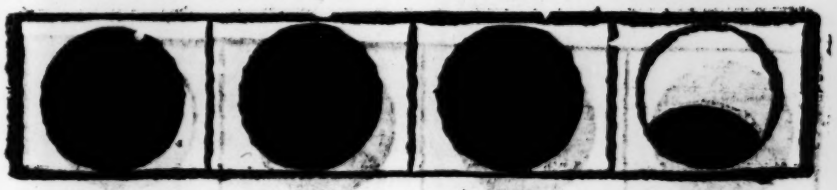
The figure of the Eclipse of the Sunne and the Moone, the dayes, howres, and moments. Chap. vi.

M.d.lxxii. the E- M. d. lxix. the e= M.d. lxx. the E= M.d. lxx. the E=
clipſe of the moon clipſe of the moon clipſe of the moon clipſe of the moon
the 17. day of Oc- the ſecond day of the 20. day of Fe= the xv. day of Au=
tober xiii. howres march xx. howrs bruary v. howres guſt, ix. howres,
lxii. minutes. 4. minutes. 39. minutes. xvii. minutes.

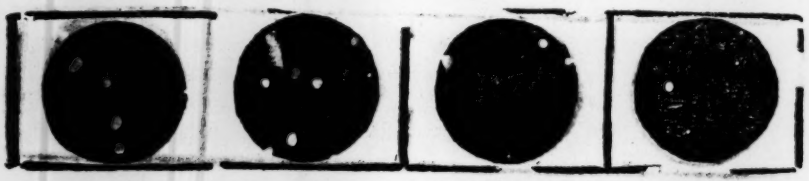
M d.lxxii. the E= M.d. lxxiii. the e= M.d.lxxiiii. the e= M.d.lxxvi. the e=
eclipſe of the moon clipſe of the moon clipſe of the ſunne clipſe of the ſunne
the xv day of June the viii day of De- the xiii. day of No- the 7. day of Oc=
ix. howres, lxii. cember 7. howres, uember, iii. howrs tober, x. howrs, lii
minutes. xxxviii minutes. lii. minutes. minuts.



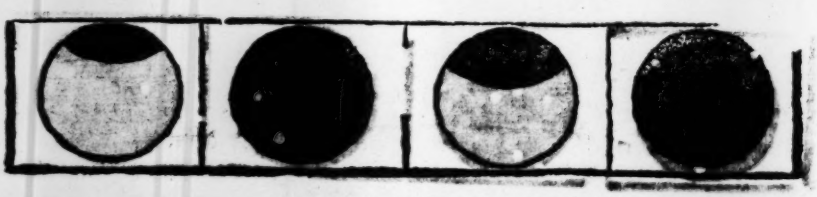
M.d lxxvii. the e= M. d. 68. the E= M.d. lxxviii. the M. d. lxxx. the E=
eclipſe of the moon clipſe of the moon eclipſe of the moon clipſe of the moon
the 2. day of April the 26. day of ſep= the 15. day of ſep= the 31. day of Ja=
8. howres, xviii. temb. xii howres, temb. 13. howres nuary, x. howres,
minutes. 36. minutes. viii. minute. vi. minutes.



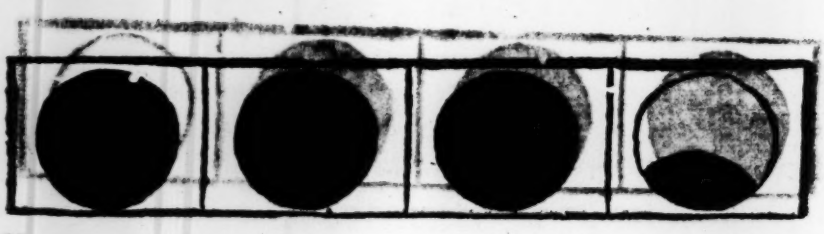
M.d.lxxxi.the E.M.d.lxxxii.the e=M d.lxxxi.the E=M d.lxxxiii. the
eclipse of the moone clipse of the moone clipse of the sunne Eclipse of the sun
the 19.day of Ja=the 15.day of July the 19.day of June,the xix day of J=
nuary,11.howres,xvi.howres,48.mi.16.howres,53.mi=pxill. xvii.howrs,
6.minutes. nutes. nutes. xxvii minutes.



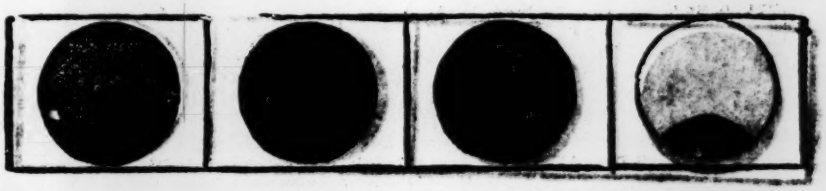
M.d.lxxxiiii.the M.d.lxxxv.the e=M.d.lxxxviii the e=M.d.lxxxvii. the
eclipse of the moon clipse of the moon clipse of the moon clipse of the moon
the viii. day of No. the xvi.day of Sep=the second day of the 25. day of Au=
uemb.xiii.howres,tember,8.howres,March,15.howres gust xvii.howrs
xii,minutes. lviii minutes. xiiii.minutes. xxiii.minuts.



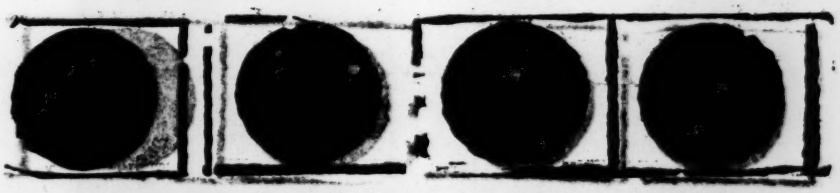
M.d lxxxix. the e=M.d.xc. the E=M. d. xc. the E=M. d. xci.the E=
clipse of the moon clipse of the sunne clipse of the moone clipse of the sunne
the 15.day of Au=the 20.day of Ju=the 30. day of De- the 10. day of July
gust,7.howres,53.ly,howres,38. cember, 8. howres, 36. howres,36.mi=
minutes. minutes. i.minute. nutes.



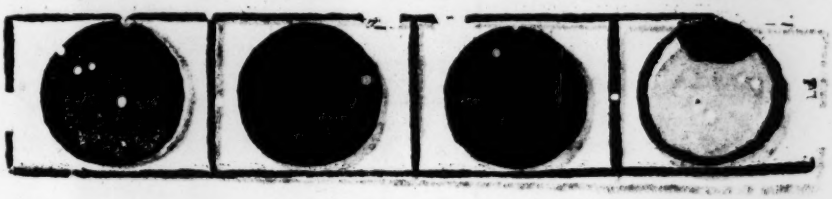
M v c.c. the E=M. v. rcii the E-M. v. c rcii the e M v c. rciii the E-
clipſe of the moon clipſe of the moon clipſe of the moon clipſe of the Sunne
the rir. Day of De= the riii. Day of the s. Day of De= the rr. day of May
cem rvii howzes, June, r. howzes cemb. viii. howzes two howzes rrvi.
rriiii minutes. rriiii minutes. riii minutes. minutes.



M. v. c. rciiii. the e-m. v. c. rcv. the e=m. v. c. rcv the e=m. v. c rcvi. the e=
clipſe of the moon clipſe of the moon clipſe of the ſunne clipſe of the moon
the viii. day of oc- the riii. Day of A= the rrii. of Sep-the ii. day of Apzil,
tober, rir. howzes, pzill, rvi. howzes, temb. the i howze, ir. howzes, rliv. mi-
28. minutes. liii. minutes. ; ; iii. minutes. nutes.



m v. c. rcviii. the e-m. v. c. rcviii. the e-m. v. rcviii. the e-m. v. rrir. the E-
clipſe of the moon clipſe of the ſunne clipſe of the moon clipſe of the moone
the r. day of Fe- the 24. day of Fe=the vi. of Auguſt, the 30. day of Ia-
bzuary, 18. howzes bzuary. 22. howzes viii. howzes. [viii. nuary. 19. howzes,
57. minutes. 11. minutes. minutes. 6 minutes.



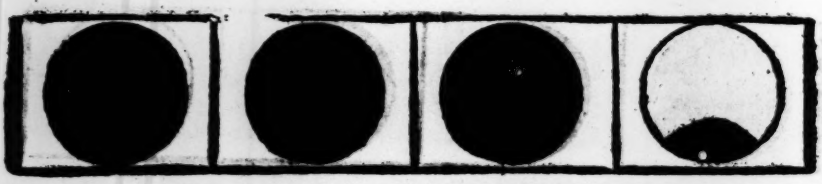
m. vi.

M.vi.c. the eclipse of the sunne, the 30. day of June, one howre, xxviii minutes.

M.vi. c i. the Eclipse of the moon the 29. day of Nouemb. vii. howres, xxviii minutes.

M. vi. c.ii. the Eclipse of the sunne the 14. day of December. ii. howres, liiii minutes.

M.vi.c.ii. the Eclipse of the moon the xv. of May, vii. howres, xxvi minutes.

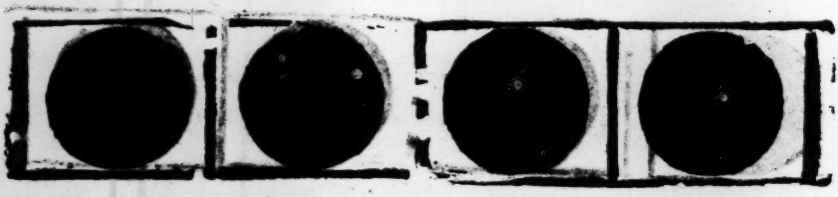


M.vi. c.iii. the eclipse of the moon the xiiii. day of May, xii howres 1. minutes.

M.vi. c.iii. the eclipse of the moon the viii. day of Nouemb. vii. howres, 37. minutes.

m. vi. c.v. the eclipse of the moon the xviii. day of March, iv. howres xiii. minutes.

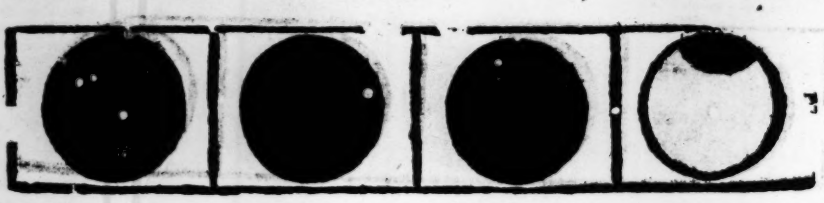
m. vi. c. v. the eclipse of the moon the xviii. day of March, at viii. a clock at night.



m.vi. c. v. the eclipse of the moon the 17. day of Septembem. a quarter past 4. in the morning.

m. vi. c. v. the Eclipse of the sunne, is no eclipse to be seene.

m. vi. c vii. there to be eclipse of the moon the 27. day of August, halfe an hour past ii. in the mor.



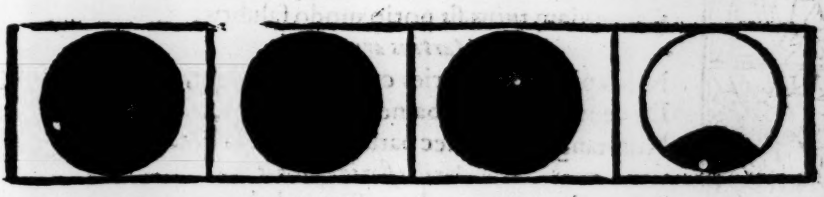
m.vi.

M.bi.c.biii. the eclipse of the sunne, the 31. day of July a quarter past 3. a clocke.

M.bi.c.ri. the eclipse of the moon the 10. day of January, a quar. in the morning.

M.bi.c ir. the eclipse of the moon the 6. day of July, a quarter past xi, at night,

M bi. c.r. the eclipse of the moon the rrvi. of July, at 4. a clocke in the morning.



M.bi. c.10. the eclipse of the moon the 20. day of December at 3. a clock in the morning.

M.bi.c.11. the eclipse of the moon the 31. of May, at sunne setting, totally darkned.

All the eclipses of the sunne be in the day, and of the moon by night. And yee shall wit the eclipse of the sunne and of the moone appeareth sometime otherwise then we see it, for the eclipse of the sunne may well be by night, & the eclipse of the moon may be by day, but such eclipse appeareth not to vs shepheards.

NO maruell that mans mind is mutable,
And will you know wherefore and why,
For he is made of things variable,
As of hot, cold, moist, and dry.
The wit is light, and passeth lightly.
And sith we be made of foure changeably.
How should man be stedfast and stable,

An eclipse shall be maruellous to behold,
Through which many shall be wexle,
For many shall find neither siluer ne gold,
It shall be so dark within their purse.

Focale

Pocula Ianos amat.

Tangere crura caue quum luna videbit aquoſum,
Inferre tunc planetas: excelſas erigit turres,
Et ſi carpis iter tunc tardius ad loca tranſis,

Febrius vigeo clamat.

Piſces habens lunam noli curare podagrum,
Carpe viam tutus ſit potio modo ſalubris.

Martius arua colit.

Nil capiti noceas Aries cum luna refulget,
De vena minutas & balnea tutius intres,
Non tangas aures nec barbam radere debes.

Aprilis florida prodit.

Arbor plantetur cum luna Taurus habetur.
Non minuas tamen edifices nec ſemina ſperges,
Et medicus caueat eum ferro tangere collum.

Ros & flos nemorum, Maio ſunt comet amorum.

Brachia non minuas cum luſtrat Luna Gemellos,
Vnguibus & manibus cum ferro curra negirur,
Nunquam ſortabis a promiſſore petitum.

Dat Iunius fœna.

Pectus pulmo iecur in Cancro non minuantur,
Somnio falſa vides vtilis ſit emptio rerum,
Potio ſumatur ſecurus perge viatur.

Iulio reſecatur auena.

Cor grauat & ſtomachum cum cernat Luna Leonē,
Non facies veſtes nec ad conuiuia vides,
Et nil ore vomas nec ſumas tunc medicinam.

Auguſtus ſpicat.

Lunam Virgo tenes vxorem ducere noli,
Viſcera cum coſtis cauas tractare cruorem,
Semen datur argo: dubites intrare carinam.

September colligit vues.

Libra Lunam tenens nemo generalia tangat,
Aut renes nates, nec iter capere debes,
Extremam partem libre cum luna tenebit.

Seminat October.

Scorpius augmentat morbos in parte pudenda
Vulnera non cures caueas aſcendere naues,
Et ſi carpis iter timeas de morte ruinam.

Spoliat virgulta November.

Luna nocet femori, per partes mota Sagitte,
Vngues vel crines poteris preſcindere tuta,
De vena minuas & tutius intres.

Querit habere cibum mutando December.

Capra nocet genibus ipsam cum Luna tenebit,
Intrat aqua nouam citius curabitur eger,
Fundamenta ruunt modicum tunc durat id ipsum.

Epilogus sequitur omnium supra dictorum.

QVæ viri antiqui potuerunt scribere libris,
De currendo polum constanti mente rotundum,
AEreasque domos temptando & sydera cuncta,
Queq; fiunt ex his quomodo sol mouetur,
Intus habes collecta breui compendio & arte.

De duodecim signis.

Signorum princeps Aries, & Taurus & vrna,
Tindaride iuuenes & feruida brachia Cancrie,
Herculeusq; Leo nemeæ pauor asinaq; Virgo,
Libra iugo equaliter pendent; & Scorpius acre,
Centauruſq; senex chiron & Cornia capri,
Dilectusq; Io uer, & duo sidera Pisces.

Idem de Signis.

Corniger in primis Aries, & corniger alter,
Taurus item Gemini: sequitur quos Cancer adhustus,
Terribilisq; fere species & iusta puella,
Libri simul nigrum in acumine virus,
Centauruſq; biformis adest: pelagia; puella,
Et qui portat aquam puer vrniger & duo Pisces.

De quatuor partibus anni,

De vere.

Vterq; nouum stabit cinctum florente corona,
Pingens purpureo, venantia prata colore,
Vis palidum vario nectit de flore coronas,
Vere nouo lectis decorantur floribus arua,
Veris honos reprimum florat: vere omnia rident.

De æstate.

Stabat nuda æstas & spicea serta gerebat,
Horridi ethiopis signis imitata heuram,
Scindat agros æstas torrida messes,
Flauæ cereæ ætatis habet sua tempore regna.

De autumno.

Sabat & Autumnus calcatis sudibus vuis,
Libra per autumnum musto, spumantia feruent,
Pomifer Autumnus fenero dat palmite fructum,

Vite coronatas autumnus degrauat vlnos,
Fecundus autumne locus de viribus imples,

De Hyeme.

Stabat hyems glacies canos hir suta capillos,
Cuius vix humeros circundat flumina montes,
Præcipitant: semperque rigit glacie horrida barba
Albentes hec durat aquas & flumina nectit,
Tristis hyems niuio hyems montes volamine vestit.

Hereafter followeth the second part of the Compost and Kalender, which sheweth of the trees of Vices, and of the paines of Hell. Chap. 7.

IN the name of the Father, the son, and the holy Ghost, Amen. We purpose to shew the tree of vices, for sinners to take example by, to vnderstand their sinnes: which is deuided in twelue principall parts, after the seuen deadly sins, and each deadly sin is likened to a tree, & euery tree hauing eight small branches, & all these seauen trees come out of one tree by it selfe that is euill, and comes of one beginning, and that is the diuell, and it biddeth an end, that is, euerlasting damnation, which is ordained for all them that seeke not remedy betimes by penance and repentance of their life in time.

After these trees of vices followeth the paines of hell, to shew the lay people what punishment is ordained for euery deadly sin, and that the people may better shew their sins in contrition, and make cleane their conscience, and that they may be the houses of God so that vertues may grow & fructifie to the profit of their soules. The first great branch of the tree of vices, is pride, and he hath xvi. braunches growing out of him, as vaine glory of himselfe, vaine glory of the world, praising himselfe in euill boasting of sin, inobedient, disdain to attempt God, excesse, dispraising false goodnes, hardines, presumption rebellion, obstination, sin wittingly, communing of the sacrament, shame to doe good. Out of euery the which branches springeth three branches, and the number of seauen score & thirteen, and in so many manner and wayes yee may sin in the sinne of pride, which is the roote & beginning of all the seauen deadly sins, & therefore shallbe shewed first of pride, and after the other six sinnes as they follow in order.

The

The first branch of pride.

When any weeneth his goods come of himselfe.
Or that such goods be due for their merits.
If they beleeue to haue, or to know more thē they do,
Dissembling by words to be better then they be,
Seeming by works to be good and be not.
Desiring praise for his good deeds by other.
To dispraise his deeds that other should praise them,
To repent his doings because they be dispraised.
Dispraising himselfe that others may praise him.

The ii. branch of Pride.

When they ween to be the better for their goods.
Or weeneth to be worse without them,
To be ashamed that they lack riches in their need.
Delighting him to haue a great houshold
Reioycing them in the faire shape of their bodies,
Or in new fashion, or multitude of his clothes.
When they desire to be honoured with other good.
Willing to be honored and dread.
Or to the end it may be said that they be mighty.

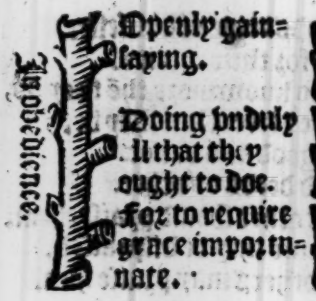
The iii. branch of Pride.

For to be praised of cursed and vnhappie people.
Or for to shew that they be prompt to euill doing.
Delighting in recordation of his euill deeds.
For that they loue the friendship of the world.
Or for they doubt not the righteousnesse of God.
Or else they loue not God with their heart.
For they know not which is vertue ne vice,
Nor to amend themselues be not willing.
For to be seen gladly when he doth euill.

The iiii. branch of Pride.

Openly before all folkes or few.
Or secretly before one, or by himselfe.
Seeking occasion for to be praised only.
Couering their euils that they be not seen.
telling their good deeds that they may be known.
Hiding their sins that they appeare not great.
To be great in iudgement with himselfe only.
Dispraising the vnderstanding of other.
Preferring their own vertue before the grace of God

The v.branch of Pride.

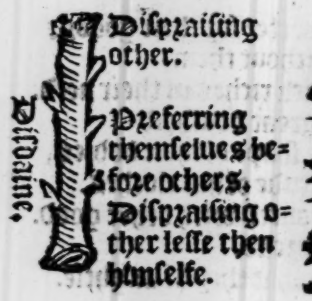


Disobedience.

Openly gain-saying.
Doing vnduly all that they ought to doe.
For to require grace importunate.

Disprailing his master or them that be aboue him.
Disprailing the merits that come of obedience.
Desiring to be such that he may gain-say other.
When negligently they do that they ought to do.
Or when they do it otherwise then appertaineth.
Or to let domage and to haue profit.
When they haue custome in sinne & fall oft therein.
Enuiously and frowardly asking grace for it.
Insatiatly persteuering without amending.

The vi.branch of Pride.

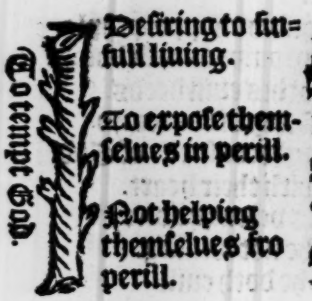


Disprayse.

Disprailing other.
Preferring themselues before others.
Disprailing other lesse then himselfe.

For their ignorance and fault of vnderstanding.
For their pouerty and scarcenesse of riches.
Or their sickenesse and default of members.
Shewing himselfe cunning in some works.
In prailing their deeds disprayse them of other.
In considering of lesse then he exalt himselfe.
That will compare themselues for riches or science.
Or they which be almost as great as he.
Or which in things aboue said are aboue him.

The vii.branch of Pride.

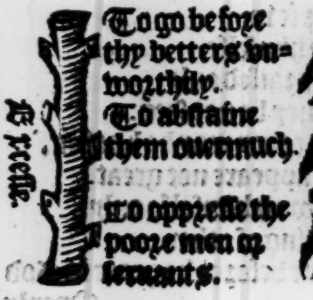


To tempt God.

Desiring to sinfull liuing.
To expose themselues in perill.
Not helping themselues fro perill.

For they consider but sensible things.
For they will not beleeue things they see not.
To iudge things to come or they happen.
To beleeue themselues that God should deliuer them.
Or to disprayse and die in such dangerous perill.
Or beleeue in destenies that otherwise it may not be.
For they will vse no reason for to helpe themselues.
For they will vse their owne folly without counsell.
For they be too slothfull, not willing to labour.

The viii.branch of Pride.



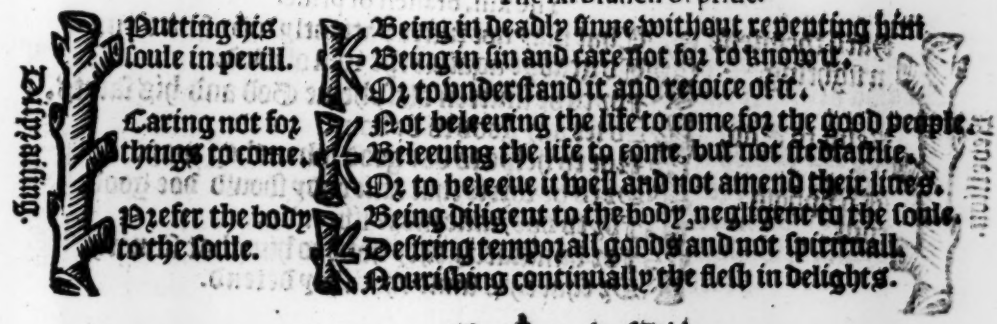
Pride.

To go before thy betters vnworthily.
To abstaine them ouermuch.
To oppresse the poore men or seruants.

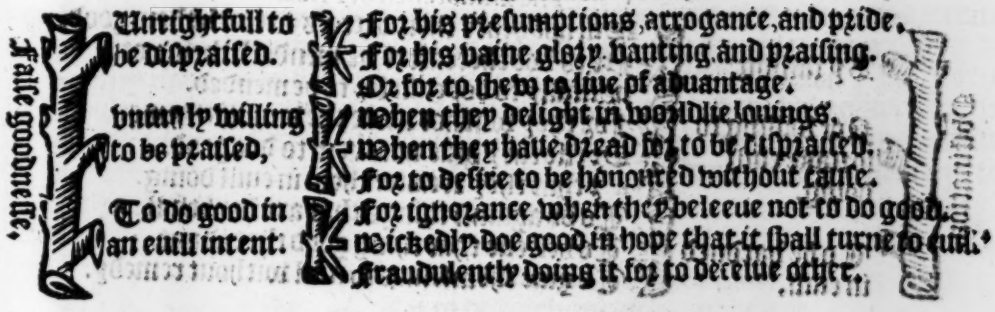
Vsurping the might that they ought not to haue.
Exceeding the power to them committed or giuen.
Treating them euill that be vnder their puissance.
For they bin lesse worthy in such authority.
For they are too cruell to them that be subiect.
To make himselfe hated & may profit by fair speech.
By might or riches of his friends.
For violence that the soueraigns may doe.
For the riches or great goods that they haue.

Putting

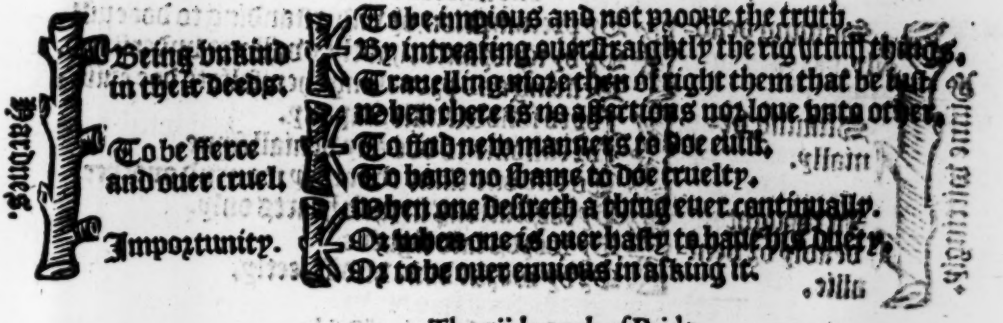
The ix. branch of pride.



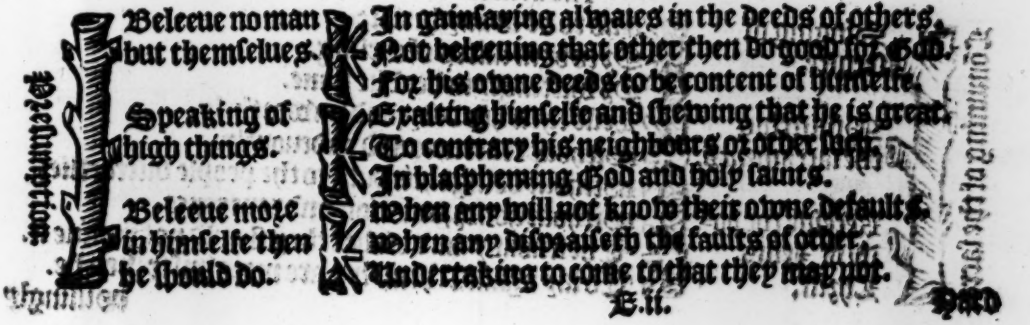
The x. branch of Pride.



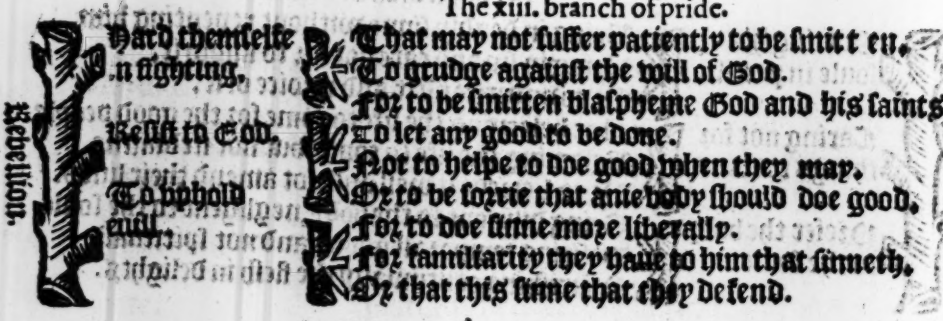
The xi. branch of Pride.



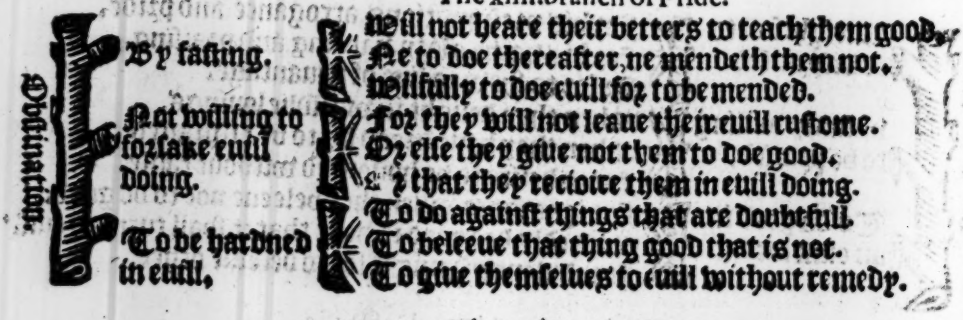
The xii. branch of Pride.



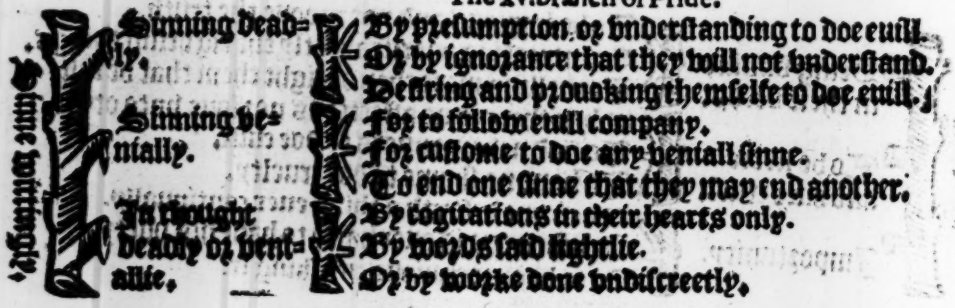
The xiii. branch of pride.



The xiiii. branch of Pride.



The xv. branch of Pride.



The xvi. branch of Pride.

willingly

The xvii. branch of Pride.

Willing to be good and haue shame.
Hauing shame to be good and is not.
For to be like them that be euill.

By weakneſſe and fault of courage,
For to loue negligently any good that may be.
By weening that it is shame which is honour.
When they will accompliſh the will of any perſon.
Or when any loueth that which is not good.
Or when they be slothfull for to doe good.
When they reioyce them in euill companie.
To shew the domage of himſelfe and other.
For to obtaine that he desireth.

HEre endeth the branches and small spraies of the sinne of Pride, and hereafter followeth the branches and spraies of Enuy, and the names of them all in order as they come. The first is noysomeneſſe, the second is detraction, the third is Adulation, the fourth Susurration, the fift sinne against the holy ghoſt, the sixt Suspection, the seuenth Acculation, the eight Exculation the ix. Unthankfulneſſe, the x to iudge, the xi. Substraction, the twelfth drawing other to sinne, the thirteenth falſe loue.

The first branch of Enuy.

Sorrow of the wealth of his neighbour.
Not glad of the wealth of his neighbour.
To be glad of his neighbours hurt.

For to deſire thy neighbours harme,
For thou maiſt not sustaine to see his wealth.
To the end that thou maiſt oppreſſe them in miſerie.
When he hath done iniury in time paſt.
Or hath not giuen to thee that thou requiredſt.
Or thou maiſt not see the increasing of his good.
That thou doſt to him, or art cauſer.
Or of that other doth and not thy ſelfe.
Or that he suffereth by the iuſtice diuine.

The ii. branch of Enuy.

For cauſe of lightneſſe.
For cruel hate.
In lying wittingly.

By euill accuſtomance so for to doe.
Or to accompliſh the will of some folke.
Not taking heed if their words may annoy other.
Finding any ill that is not good ne faithfull.
In reporting that they heard say, or that it is true.
To say they haue heard ill by other and haue not.
To the end to cauſe some to haue trouble and domage.
To the end that no wealth come to him they hate.
Or to the end that he be thereby defamed.

The iii. branch of Enuy.

Adulation.

To annoy vnder colour of good fauour.
Nourish ill in fair semblance.
Holding his peace suffering to do ill.

To say that they know the which they know not.
That they vnderstand to be greater then it is.
Nourish, sustaine, or defend other in folly.
Saying that profiteth or noyeth by flattery.
Sometime flatter veniall sometime mortall.
Saying euill behind and faire before.
For to haue any winning or profit.
For to compare or please some person.
Or not to lose the loue of him that do euill.

The iiii. branch of Enuy.

Suggestion.

Causing discord and strife.
Making strife to last long.
Not labouring for peace.

By perswasions mouing the parties.
Or by falletales and making of lesings.
And in reporting of cursed language.
For thou wilt haue a mans loue only.
Or thou wouldest haue helpe to annoy another.
Or not caring for the welth of them that be at discord
By malice that thou wouldst not haue the peace made
For thou wilt not trauel for to make peace.
And being diligent to trauell for it.

The v. branch of Enuy.

Supplant. & hate good.

Slandering the good people.
weening that it is paine to serue God.
Not helping the good people.

Turning their good name into euill.
Seeking meanes to trouble their minds.
withdrawing thē from the loue of people.
In abusing them of the graces of God.
Being slothfull in doing good works.
Not louing God.
The which suffereth for the loue of God.
Or for pennance of their sinnes.
Or for to get the glory of our Lord.

The vi. branch of Enuy.

Presumption.

To been too soone.
Beleeuing ouer faithfully.
Oft times to beleeue.

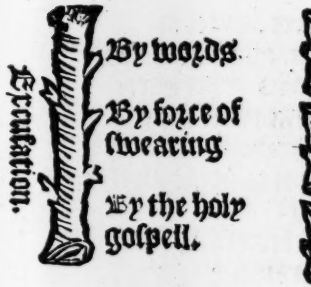
By whatsoeuer occasion indifferently.
To beleeue any thing that is said shortly.
Be it true or false without any aduisement.
That the which thou shouldest not beleeue.
Or that thou art ouer light in beleeuing.
Or thou iudgest the good without discretion.
Things vnbeleeueable, and which may not be.
when diuers times thou hast been deceiued.
For thou mayst not but beleeue.

Of

The vii. branch of Enuy.

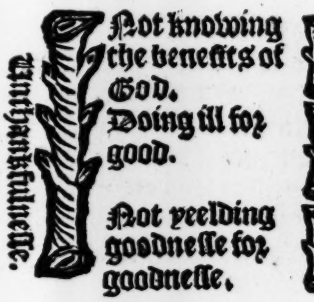
When it is for vengeance of him that is accused.
When it is for lightnes ỹ they haue to accuse other.
Or to please him vnto whom they do accuse.
When they find the euill with which they accuse.
When they know him that they accuse not guilty.
When they accuse the guilty because of hate.
Seeking occasion to noy him that is accused.
Affirming to be true the vncertainty of their accuse.
Imposing the harme that they ween & know it not.

The viii. branch of Enuy.



Which be doubtfull hauing double vnderstanding.
Manifestly and which they know to be false.
Seeking occasion to hide the euill deed.
Putting the fault on him that did it not.
For to shew himselfe innocent of the fault.
For to auoid the punishment of his fault.
Though he be constrained to forswear him.
And worse, if they doe it wilfully.
Or to sweare ere they know wherefore they sweare.

The ix. branch of Enuy.



How much or how wel they haue done.
By what bounty, for without desert he giueth vs the.
Or what things is worthy to retribute to himselfe.
To him which did helpe thee in thy need.
Vnto him which counselled thee in thy necessity.
Vnto him that defended and kept thee from perill.
But done euill to him that hath done thee good.
Neither do euill nor good to them that did thee good.
For receiuing a great benefit yeeld a small.

The x. branch of Enuy.

By ignorance ere they know how.
In doubt of that which they know not.
Or to iudge without being required.
For any gifts receiued or to receiue.
For loue or for hate.
Lightly for certaine malice.
By lightnesse for they bin accustomed.
Or so to do weening to do it by sport.
Or wittingly willing for to annoy other.

The xi. branch of Enuy.

Subtraction.

In temporall things.
In spirituall things.
Or of councell.

Not giuing to the poore goods that be superfluous.
Retaining lawfull goods without departing.
Goods that are exposed in euill vsages.
Not being busie about the saluation of sinners.
Not admonishing sinners to leaue their sinne.
Not shewing to other the good that they can.
Not giuing counsell to them that aske it.
Or giuing euill counsell willingly.
Not counselling when they may them that doe ill.

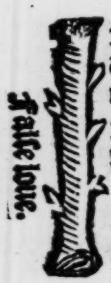
The xii. branch of Enuy.

Drawing ouer to ill.

By example.
By councell.
By force.

When they do euill afore their subiects.
When any leadeth another in company to doe ill.
Or vnder the colour of good do great hurt.
Drawing the great to ill that thine may shew lesse.
Or by their sinne more delectably.
And be glad that they consent to sin with them.
of requiring or admonishing.
Not ceasing till they consent to euill.
By oppression, and in constraining them.

The xiii. branch of Enuy.



False loue.

For the loue and fauour of man.
For earthly profit.
For fleshly humanity.

Them that fauour thee and do thy will.
Them that may noy thee to the end they doe not.
To the end thou maist be seen gentle and meek.
Faining thee to be a friend to him, and art not.
Faining that thou louest him more then thou dost.
Shewing to be his friend, and art his enemy.
Defending or sustaining any in their euill.
Promoting them which are not worthy to be.
For to labour to liue more deliciously.

¶ Heere endeth the branches and small spraies of Enuy, and followeth the branches and small spraies of wrath, as Iniquity, Hatred Continuall, Consenting, Frowardly, Homicide, Vengeance, Impatiẽce, Clamour, Blasphemy. And out of each of these ten branches, commeth nine other small branches, and so the whole number is xxix. branches, the which letteth a man that he may not loue God ne his owne soule, and for this sinne it is hard to be accustomed in a man and be saued.

Mocking

The i. branch of Wrath.

Letting other to loue that mocketh thee.
For declarations that thou hast in mocking.
Or that thou art accustomed so to doe.
Other in his thought without speaking.
Or of his mouth by words.
Sowing discord and noyse between people.
Giuing wilfull counsell for to doe euill.
Awaiting the sinner for to doe euill.
Seeing sin, and not reproue it when they may.

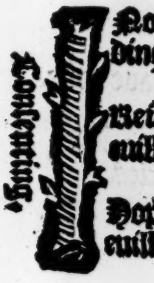
The ii. branch of Wrath.

By manifests and rancours.
Seeming a friend and haue rancour at the heart.
For to make peace and keep malice in thy mind.
In diffaming other.
In taking his goods from him.
In hurting his body or his good name.
To scismatike or procure diuision in the Church.
Coniuring in persons in good or in euill.
Conspiring in any works.

The iii. branch of Wrath.

Reproue the pouerty in which they are.
The flagellations that they haue or had.
Or that they become of a poore kindred.
Prouoking other to anger.
Full of reproofing and iniuries.
Such as may beare hurt and domage.
By outragious words and sayings.
By hurting of his person or homicide.
For to take from him his goods or tenotone.

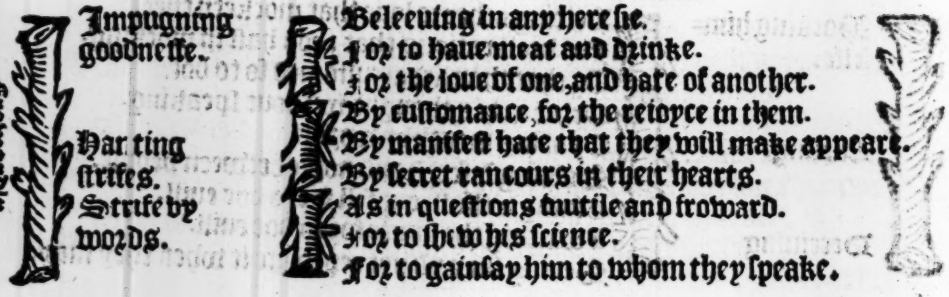
The iiii. branch of Wrath.



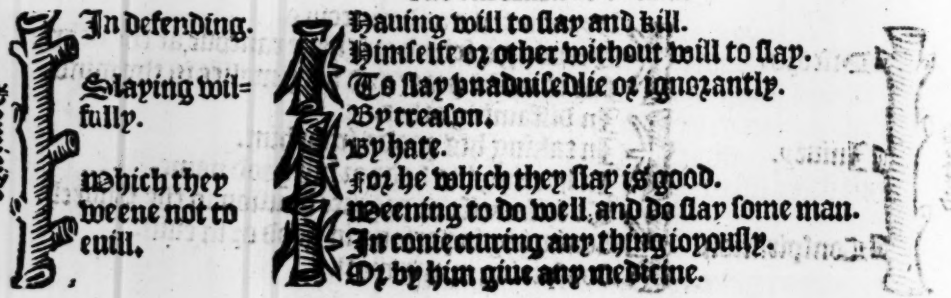
When they haue domination vpon the sinner.
Or when he is familiar with them.
That helpeth to doe euil and might let it.
Praising and reioycing the sinners.
And not to mourne for the sinne that they haue done.
Nor correcting them that be euill.
By helpe that thou giuest to them.
For thou defendest them that doe euill.
By counsell that thou giuest.

Impugning

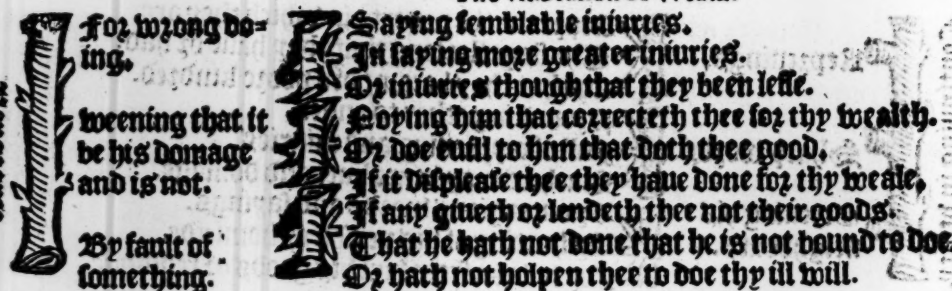
The v. branch of Wrath.



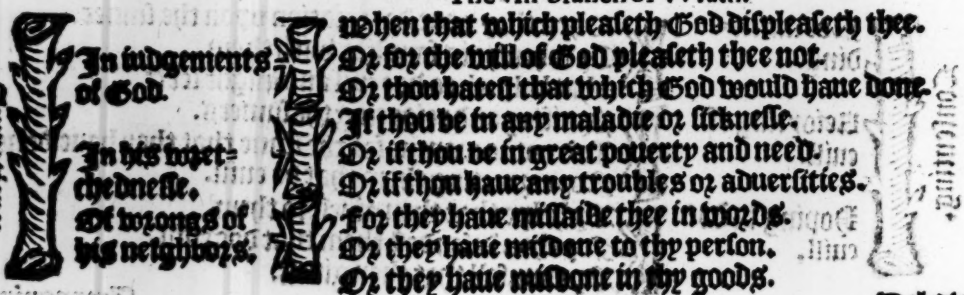
The vi. branch of Wrath.



The vii. branch of Wrath.



The viii branch of Wrath.



The ix branch of Wrath.

Debate for intile things.
- As of beauty and fairneſſe of women.
- Or of his linage, friends and parents.
- Or of things which do annoy.

To make leaſing and falſe tales.
- By verie malice and hate.
- By vanting, craking and boaſting.
- By fraud and vnfaithfulneſſe.
- to vanquiſh by force of ſpeaking.

Clattering.
- Or for to annoy by clattering.
- Or for pleaſure that they take in it.

The x. branch of Wrath.

Knowing of God the which appertaineth not to him.
- As of his ſoueraigne might and puiſſance.
- Or of great goodneſſe in vs.
- Or of his right wiſe iuſtice.

Affirming of good things vnworthily.
- By an erroꝛ in which they be.
- For dread and feare of leaſing.
- For couetiſe of winning.

To ſay that is good that is not
- In beleeuing as doth Idolaters.
- In opinion by euill vnderſtanding.
- Doing againſt the ordinances of the Church.

Here endeth the branches and ſmall ſprais of the ſinne of wrath. And hereafter followeth the xvii branches of Sloth as Euill thought, Annoy of wealth, readineſſe to euill, Puſillanimity, Euill will, Breaking vowes, impenitence, Infidelity, Ignorance, Vaine Sorrow, ſlowlie, euill Hope, Curioſity, Idleneſſe, Euagation, letting to doe good, Deſolation. Out of the which xvii branches commeth Aliiii. ſmall branches, which bringeth a man to euerlaſting damnation and paines perpetuall.

The firſt branch of Sloth.

Superfluous thoughts.
- To delight in thinking euill.
- Thinking that ſinne is a ſweet thing.
- Long abiding in thinking euill.

Dolorous cogitations.
- How they may hurt any ſecretly.
- that imputeth his deed vnto other.
- How doing euill they may be ſaid good.

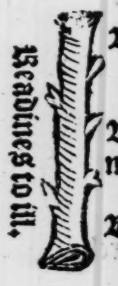
Deteſtable thought.
- How they may doe euill.
- How doing euill they may perſeuer.
- How they may reſiſt to the good.

The

The ii branch of Sloth.

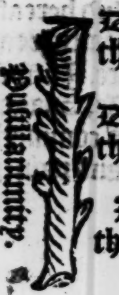
For that other sinneth in likewise.
For the custome is so for to doe.
For there is none that reprooueth the euill doing.
when any loueth euill, and doth accomplish it.
when any loueth the good and doth it not.
when anie hateth the good and loueth the euill.
when anie doth good against his will.
when any reioyceth not in doing good.
when it pleaseth them not if they doe euill.

The iii. branch of Sloth.



In leauing the good which they know.
Changing oft times their purpose and counsell.
weake in aduersity, and raise himselfe in prosperity.
withdrawing him from the good.
Mistrusting in the grace of God.
Fearing to begin any good thing.
Seeking new things and vnprofitable.
Pleasantly to heare tales and fables.
Seeking new tidings by his owne will.

The iiii. branch of Sloth.



Dreading that which is to come is no domage.
Looking the spirituall goods for the temporall.
If temporall aduersitie seeme ouer grieuous.
Making great sorrow for that thou hast lost.
Sorrowing that they haue which they desire.
Making sorrow if any thing hap against thy will.
As detractors when thou liuest iustly.
As defending the euill for to please them.
Or it noyeth them not if any doe well.

The v. branch of Sloth.

That it be to the dishonor of God.
To the domage and preiudice of his neighbours.
To the damnation of the soule.
For the declaration of thy euill.
For the displeasure of the good.
For they doe that which they please and will.
Not resisting euill cogitations.
Louing euill delectations.
Appetiting that they may delight in euill.

The vi. branch of Sloth.

Breaking vowes.

By negligence.
By forgetting.
By dispraising.

When any maketh a vow and mispraiseth to doe it.
That doth lesse to vow then he hath promised.
That fulfilleth not his vow as he should.
Of secret vowes or things to them belonging.
Of vow promised to himselfe or other.
Of vow made to enter in to religion.
Not accomplishing his vow when he may.
Or that may not and doth none other good semblable
Or that they haue no letting for to accomplish it.

The vii. branch of Sloth.

Impenitence.

Loving and do no penance.
Not hauing shame to sinne.
Purpose for to sinne.

By finall penance, and neuer to repent.
By delation from day to day of repenting
By mispraising that they will not repent them
When after sinne they be readie to sinne again
When they shame not of the sinne they haue done.
Or without sorrow reioyce them to haue done ill.
Being in will to accomplish mortall sinne.
After that they haue sinned purpose to abide in it.
Seeking occasion to fall into euery sinne.

The viii. branch of Sloth.

Vnbeleeue.

Not beleeuing that they should beleeue.
Beleeuing that they should not.
Beleeuing vnstedfastly.

As the Iewes beleeued, and other vnfaithfull men.
That will not heare the articles of the faith.
Or that heareth them and will not beleeue in them.
In false Gods as do the Sarazins.
In Idols or in some Simulacres.
Or beleeue in diuelish things, as wiches doe.
Doubt in that they ought to beleeue stedfastly.
Beleeue, and not stedfastly as they ought to doe.
Easily to let himselfe be deceiued of his faith.

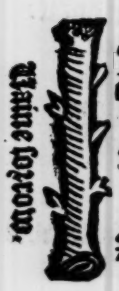
The ix. branch of Sloth.

Ignorance.

In discretion.
That they ought to vnderstand.
Not willing to know.

Do without counsell which should be counselled.
Doing without manner they ought to hold.
Doing without wiledome things that is needfull.
Dispraising knowledge, and will not be taught.
Not trauelling to learn that they ought to know.
Not purposing and not caring for to learne.
For they runne, and will take no paine to learne.
For to haue excusation of not knowing.
For sloth and negligence of learning.

The x. branch of Sloth.



In noysomnesse of liuing.
When good things bin displeasant.
When all things been annoying.
When all that they doe is done heauenly.

Presuming too much of the mercy of God.

False hope.
Not going from sinne, trust in the mercie of God.
Liuing in sin without the dread of God.

Disprailing.
For the straightnesse of iustice of God.
For the greatnes of the sinne that they haue cõmited
To mistrust in the mercy of God.

The xi. branch of Sloth.

Toward forbidden things.
When any exposeth him to much in perill of sin.
When any are too much assured for to doe sin.
When any exposeth him too much in temptations.

Toward holsome counsell.
Not willing to be good, and leaue the doing ill.
Not honoring the good and loue it better then the ill.
Disprailing the counsell of good folke.

Toward the commãdement.
Not doing the commandement that they ought.
Disprailing commandement, or him made it.
Not louing any thing that is commanded.

The xii. branch of Sloth.

Continuing in doing euill operations.
In hauing hope to doe euill all onlie.
Or doing them both together.

Despise men of good fame.
Not caring what thing is said of thee.
Nor caring if any be slandered by thee.

Not fearing shame.
Not seeking if any be edified by thee.
Fraudulentlie and thou knowest it well.

Doing good in euill intention.
Without discretion not caring to whom nor how.
Cautеoullie for thou wilt not know it.

The xiii. branch of Sloth.

Seeking vnprofitable things.
Willing to vnderstand the thing that is cause of sin.
Labouring to confound other by force of language.
For to be called wise of Ideots and fooles.

Delighting to vaine things.
To draw and goe to such as be dissolutions.
Or that they do and make dissolute.
Or make thee take heed vnto all vanities.

Doing that none other can doe.
Making new things that were neuer seen.
Or that they learne things that be euill.
Of things that bin only for to make folke laugh.

Teaching

The xiiii. branch of Sloth.

Idleness.

- Ceasing to doe good.
  - That is to say, good cogitacions.
  - To good workes.
  - And to good workes.
- Seeking to doe euill.
  - That is to know the concupiscence of the flesh.
  - The concupiscence of the eyne is auarice.
  - And to liue proudlie.
- Not resisting to do euill.
  - For loue that they haue to euill.
  - For annoy they haue to goodnesse.
  - For negligence of themselues.

The xv. branch of Sloth.

Languishon.

- In idle things.
  - Exposing him in vanities.
  - Not withdrawing him from vanities.
  - willing to abide in vanities.
- Or delectable things.
  - For they been euill and pleasant.
  - Abiding by long time and space.
  - when thy will is thereunto prouoked.
- And wicked things.
  - How cautelously they may endomage and hurt.
  - Or the more grieuously hinder.
  - Or the more longer annoie.

The xvi. branch of Sloth.

Letting to doe good.

- Consenting to them that doe euill.
  - By malice for to accomplish their will.
  - For hate that they haue to the good folke.
  - Or for hate of good they ought doe.
- Not helping the good.
  - when they may haue no profit without they helpe.
  - There as they be in perill.
  - whereas they defaile without hauing succour.
- Hindering the good.
  - As by himselfe.
  - Or by other persons.
  - Or hold from them that they owe them.

The xvii. branch of Sloth.

Scholdom.

- As in vaine things.
  - In the beholding folke sporting them by vanitie.
  - Setting their eine to beholden any vanitie.
  - Being in places popular and publike.
- In wanton things.
  - In lusts of the bodie.
  - In lightnesse of courage.
  - By force of singing and crying.
- Or in foolish reioycing.
  - By laughing too much and ouerlong.
  - To be without grauitie when they should be so.
  - To prouoke other to laugh.

Here beginneth the twenty branches and boughs of Couetise, as compunction, Rapine, Usurie, with-holding debt, Not yeelding commised Simony, Sacrilege, Theft being proprietary, taking gifts vniustly, To haue too much, Expending abundantly, Fraude, false compunction, Leasing, Swearing, Forswearing, False witnesse, Players, being vagabond. Of the which twenty branches commeth other small twigges or branches to the number of an hundred and thirtie. And so the whole number of them is an hundred and fifty.

The first branch of Couetise.

Compunction.

Solicitude of thought.

Forget the spirituall goods for the temporall goods.
Be negligent to the spiritual, diligēt to the temporal.
Dispraise the goods of the soule for thē of the body.

How to winne without conuenance.

Holding that without noylance they ne may.
Procuring goods of other for to haue profit.
Willing to haue profit for their solicitude.

And may not withdraw them from it.

Getting temporall goods by great delectation.
Being holden in loue to get temporall goods.
Or to want him to get more then he can.

The ii. branch of Couetise.

Rapine.

Taking by force the goods of other.

To his subiects or lesse then he.
To his enemies by what manner it be.
To his neighbour by subtile meane.

doing violence.

To his subiects for him of temporall goods.
Or likewise by spirituall things with threatnings.
Or in spirituall things making promises.

By tunels and subsedies.

Doing vnduly without right and reason.
Or that before they were accustomed so to doe.
Or that they be done by force of threatnings.

The iii. branch of Couetise.

Usurie.

By couenant made.

When any sels the dearer because of abiding.
Lend mony to haue more largely.
Or for because they lend and doe abide.

Without couenant, but in hope.

Not lend without they haue a pledge.
Or by signes to be sure to win by lending.
When any receiueth or lendeth to haue benefit.

To sell for more for giuing dayes.

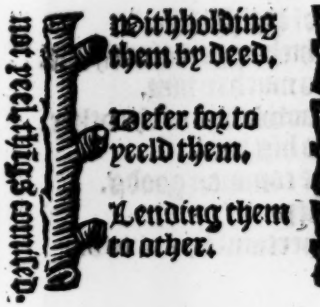
As be open vsurpers.
Or that they think to get mony by they sell.
Or by accustomance so for to sell.

Reckoning

The iiii. branch of Couetiſe.

Debt thou knowest well thou doſt owe.
Or the debt thou haſt forgotten.
The which is openly knowen that thou owest.
Hoping to giue it him another time.
Without will to giue it him though thou may.
Not hauing power to pay and aske no mercy.
Which bid paid and aske it him againe.
Not giuing children that they haue of their friends.
Detaining willingly that to other belongeth.

The v. branch of Couetiſe.

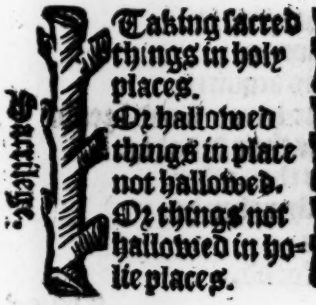


By ſtrength or violence diſtribute them to himſelfe.
By fraud make them to loose them that owe them.
Saying they hold them vnder colour of loue.
To the end meane while they may profit them.
Or that by ſome meane they may keep them.
Or to haue meed for yeelding them.
To haue recompence for ſuch lending.
By curioſitie to lend that which is not his.
By ambition to ſay is his which is not.

The vi. branch of Couetiſe.

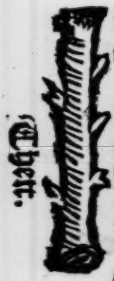
To people adulterous by their flattering.
By leading of proceſſe and to vnworthie people.
By the euill words of other,
And taken before of ſuch thing be common.
Or taken after they be common.
Putting cauſe wherefore the ſame was not.
Sometime doing with threatnings.
Or ſometime without threatnings.
And ſometime with violence and force.

The vii. branch of Couetiſe.



As the goods of the Church to be taken in the church
Withholding diſmes and things of the Church.
Taking the goods of the Church vndeſerued.
Taking the goods of the Church where they be.
Vnworthily diſtributing the goods of the Church.
A lay man hauing diſmes ſaying to be his.
By queſts or anie thing longing to the Church.
All goods for ſurety put in the Church.
Things or caſualties to them allowed.

The viii. branch of Couetise.



Theft.

Stealing without it be known
For him that thou robest did thee domage aforetime,
Or thou dost it of thy proper malice.
Or for thy simplenesse and ignorance.

Hauing the goods of other hiding them.
For to withhold them more peaceably,
For feare to be punished.
Or for thou wilt alwaies perseuer in ill.

Consenting to him that doth euill.
For it pleaseth thee that such robbery be done.
Or thou hast profit by such robbery.
Or for thou fearest him that doth such theft.

The ix. branch of Couetise.

Being proprietaory.

A religious of the goods of his religion.
To haue without knowledge of his prelate,
Or by consent of the prelate which appertaineth not.
Or haue licence to approper too much to him.

Men or women married.
Whē one hath good without knowledge of the other,
Or that one giueth too much to his kin.
When one spendeth priuily the common goods.

Of the patrimony of the crucifixe.
In taking more then of necessity.
Unworthilie and where it appertaineth not to be.
Spending it in euill vsage.

The x. branch of Couetise.

Taking gifts vniustly.

To doe hurt.
And for to beare domage vnto other.
In accusing other wrongfullie.
Or sometime accusing for a iust cause.

To cause dishonestie.
As for to make treason or conspiration.
To make immundicity and dishonest things.
Or in taking both the aduers parties.

To sell Justice.
To the end to doe his particular profit.
Hasting iustice, and to wrong him that hath right.
Deferring to do right to him it longeth to.

The x. branch of Couetise.

Hauing too much.

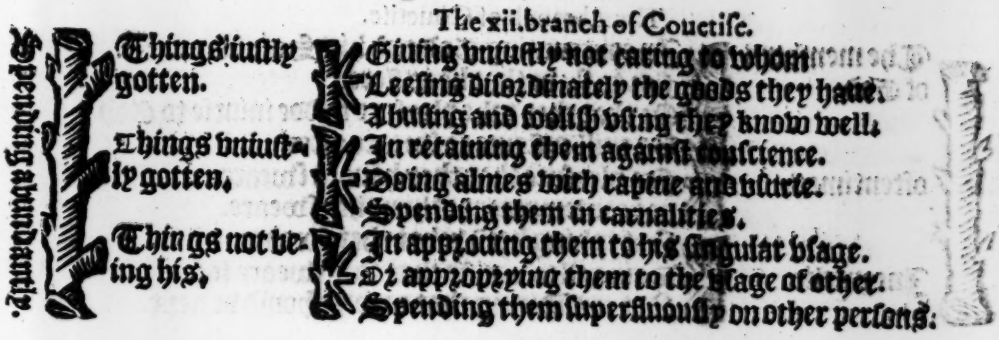
Getting ouermuch.
By violence done for friends or for siluer,
Or by vsurie vniustly common to.
Or by frauds and deceptions acquired.

Withholding ouermuch.
To the end they may be more honored and dread,
To the end to haue the more their delights.
Or to haue more possessions then other.

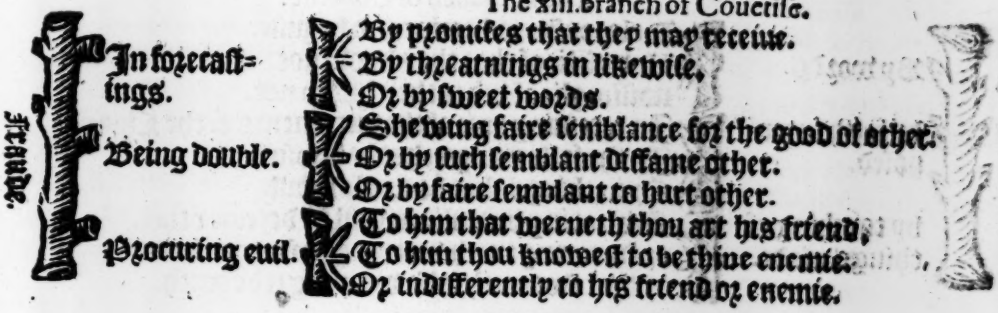
Sorrowing that they can not get.
For enuy of them that be richer then he.
By delighting him in riches.
For feare to haue scarcity of good,

Things

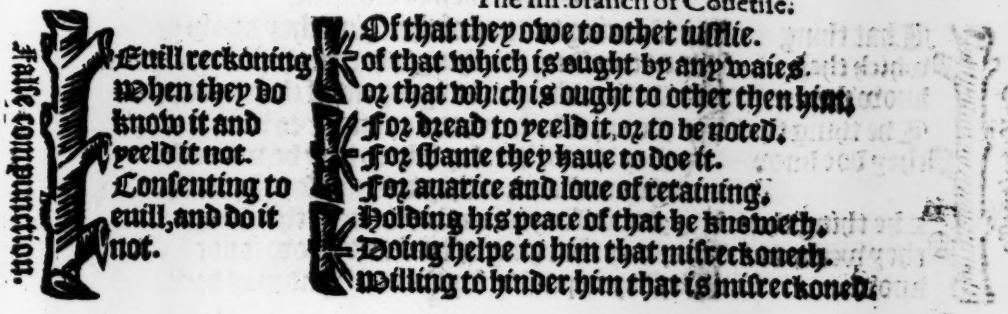
The xii. branch of Couetiſe.



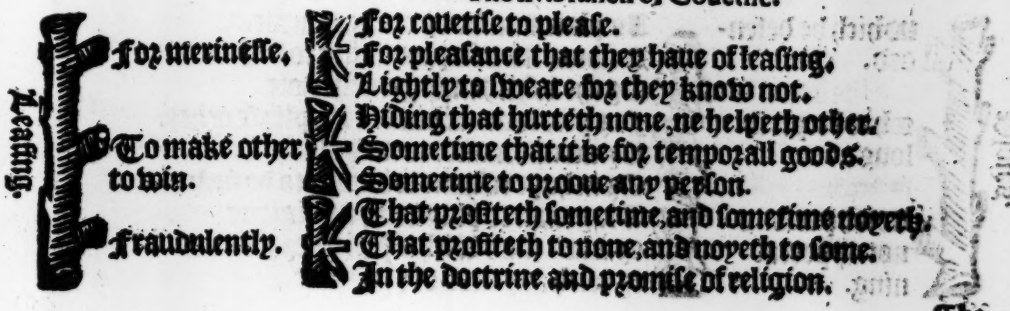
The xiii. branch of Couetiſe.



The iiii. branch of Couetiſe.



The xv. branch of Couetiſe.



The

The x. branch of Couetiſe.

Sweaning.

The members of God.
- In contemning God and his Saints.
- For to ſhew that he is fierce.
- Or that they take pleaſure to doe iniurie to God.

oftentimes.
- By euill cuſtome to ſweare often.
- For pleaſure that they haue to ſweare.
- For contempment of him they ſweare.

Incautelie.
- Not taking heed what they ſweare.
- Doing ill to verifie that they ſweare for.
- Not conſidering that oathes ſhould be kept.

The xi. branch of Couetiſe.

Forſwearing.

By words.
- Dolorouſlie to deceiue and beguile.
- Unwiſelie of that they know not.
- willinglie of what they know not.

by faith interpoſed.
- In receiuing anie of the ſacraments of the Church.
- In the falſe things that be lawfull.
- Or in things that be not lawfull.

by touching of things made.
- Swearing vntrulie in will to deceiue other.
- or ſwearing truth, weening to ſweare falſe.
- or that ſweareth falſe weening it be truth.

The xii. branch of Couetiſe.

False witneſſe.

That thing which they know not.
- Bearing witnes of the thing they know not.
- witneſſing the thing wherein they be ignorant.
- Diſſembling to be ignorant of they know not.

The thing that they doe know
- For praiſe they haue or ought to haue.
- For loue of him for whom they be witneſſe.
- For malice that they will not ſay the truth.

The thing that they weene to know.
- For falſe opinion they haue of the thing.
- Say the thing is trué, and know it not.
- Nor requiring for the truth and may well.

The xiii. branch of Couetiſe.

Plaies.

which be defended.
- As plaies made by enchantment.
- Diſhoneſties in prouoking to diſhoneſtie.
- Or the which may greatlie note.

That be perilous.
- For pleaſance of himſelfe to pleaſe other.
- By accuſtomance to make ſuch plaies.
- Or in hope to haue winning to do ſuch plaies.

with perſons not appertaining.
- A lay man to play with a religious.
- or a laie man with a Prieſt or Clerke.
- or with any man of pennance.

For

The xxx. branch of Couetise.

Being vagabond.

For to seeke waies for to be idle.
To be idle.
To obtemper their will.

Faining themselues and be not.
Doing such fantasie without necessitie.
Or in so doing for to deceiue other.
Among such as trauell and labour.
Or among them faining to be sicke and are whole.
Or shewing themselues more sicke then they be.
In sustaining things sharpe to sustaine.
Deceiuing by fained words or by enuy.
Weening to liue without any thing that is needfull.

Here endeth the branches and small spraies of the sinne of Couetise, and here followeth the fiue branches of Gluttony, each of them to follow other in order, as to seeke delicate meats, greedinesse, delicious dressing, eating without houre, to make excesse. Out of the which v. branches springeth and groweth small spraies to the number of xlv. the which bringeth euery man & woman that planteth them in the arbor of their bodies vnto delectation, vnto the kitchin of infernall gulfe, there to be fed and made satiate with the diuell the chiefe cooke of the kitchin of hell.

The first branch of Gluttony.

Seeking delicate meats.

For the good sauour.
For the great nouelty.
In diuers apparelling.

Against the profit of the soule.
Against the health of the body.
Against the health of both together.
For nouelty that it is delicious.
Eating fruits because they were good and ripe.
By compositions of the conditions required.
By customance, so well to dresse it.
By lightnesse to be ouer aboundant without need.
By affection and pleasure that they take.

The ii. branch of Gluttony.

Greedinesse.

In appetiting.
Too much delighting.
To much filling them.

Meats more pretious then longeth for them.
Meane meats and be not content with them.
Lesse meats then the state where they be required.
In being curious to fill his bellie.
Not seruing God for filling of his wombe.
Eating too often without keeping any houre.
As much as they may deuoure meats.
When he may fill him and not being content.
Not parting to the poore such meat as they haue.

By

The iii. branch of Gluttony.

For to satisfie all his desires.
Not refusing to his bellie any thing it desireth.
Not refusing any euill appetite.
By arte otherwise then other maketh.
By study how well that be difficile to doe.
By labour and paine that they take to dresse them.
Needfull by diuers maners of matters.
Delicious for the sweet and fragrant sauours.
Sumptuous, not caring for any cost.

The iiii. branch of Gluttony.

Before a lawfull houre and without necessity.
Or after, when the lawfull houre is past.
Or what houre it be, against commandement.
What thing thou appetitest to eat.
Manifestlie, that other may know it.
Or secretlie, when thou onely wilt.
As on fasting daies to eat flesh.
In place, as eating in the Church.
As meat, as eating forbidden things.

The v. branch of Gluttony.

Eating more then is needfull.
Eating so much that it grieueth to soule and bodie.
Doing domage vnder colour of sickenesse.
Not caring what they cost if they be delectable.
Ouer delicious, and therefore more deare.
Dispraising meats of light price.
For lechery and licorousnesse.
For company that they may eat the more.
For to fulfill the better their appetite.

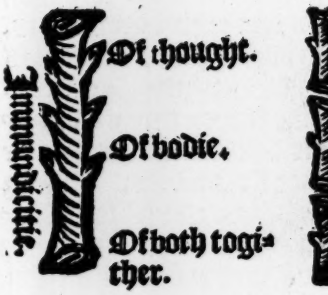
Here endeth the branches and small spraies of gluttony, & hereafter followeth the v. branches and spraies of Letchery, as they follow and ensue one after another, the which bin these, Lechery, Immundicity, not giuing the debt, abusing of his fiue witts, and Superfluity: out of the which branches issueth and groweth many other small braunches and spraies, to the number of xlv. The which branches if they bee fixed and set in the inward delight of a man or a woman, will make them grow to the eternall perdition both of body and soule.

For

The first branch of Lechery.

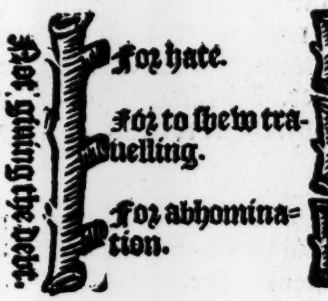
With all women married and widdowes.
With a maiden yet being a virgin.
With common women, or them that are corrupt.
When a man companieth with other then his wife.
Or women with other then their husbands.
Or that they be both in mariage.
With man or woman of their linage.
With any men or women of their affinitie.
Or that the one party be of religion.

The ii. branch of Lechery.



Long delectation of thinking of Lechery.
Giuing consent to such delectation.
Inforcing him to accomplish his will by worke.
Pollution by night by too much eating and drinking
By habitation or companie of women.
Euill cogitation to accomplish such worke.
Mooning or touching the flesh by delectacion.
Accomplishing worke, and of will naturally.
Or any wise not naturallie.

The iii. branch of Enuy.



When they loue other then their partie.
When they know that they be not loued of their party
Or they are despightfull and rigorous.
For they feare the infernall paines.
For dread to haue pouerty.
For feare of labor that they haue of nourishing.
Some haue abomination in that they be accustomed.
Or for immundicitie of the worke.
When anie dispraise or hate the company of his party.

The iiii. branch of Lechery.

Sometime by reason of some persons.
And other times danger of the place.
And other sealons by reason of the time.
Of the worke when they know it is naught.
From the perill, and know it is dangerous.
Or for they prouoke to such worke in perill.
In the worke and sin of the flesh.
Or desire and will to accomplish it.
Or in thought and memory to haue done it.

Superfluitie.

In clothing.
In Jewels, rings, signets, and ouches.
In preciousnes of gowns girdles, and clothing.
In the composition or fashion nowe gotten.

By delights.
By wantonnelle of children playing or being idle.
By delecation of their body taking all their eases.
In doing all that the heart desireth.

By expence.
Spending largely for the praise of the world.
Giuing where it appertaineth not to giue.
For his delights hath spent too much of his goods.

HEre endeth the branches of all the seuen deadly sins as they be afore rehearsed, with all the small branches. Also shewing how three commeth of the great branches each by himselfe. And out of them three groweth ix. and in euerie branch hath small spraies springing out of them So there is no man or woman liuing but he sinneth venially as it is written, Septies in die cadat iustus. Lo if the righteous man doe sinne seauen times a day by veniall sinnes, then we wretched sinners how oft doe we sinne in a day: God wot full often. But yet for veniall sinne is many remedies. Also for deadly sinne is few remedies, and but foure speciallie, as Confession, Contrition, Satisfaction, and Penance. But the first is, thou must be sorry for the sinnes. Secondly, to make a meek confession. Thirdly, do satisfaction. And fourthly, performe thy pennance adioyned by thy confessor, for penãce is debt that we must pay to God for sinne committed, and therefore neuer looke to haue forgiuenesse of thy sinnes without repentance. And sinne is perillous afore the Lord Jesu Christ for three manner of reasons. The first, he giueth no warning when hee smiteth thee. The second, for as he findeth thee, so he will iudge thee. The third, when thou art dead, remedy is past and gone.

Here followeth the paines of hell comminatories of sinnes, to punish the sins as Lazarus recounted after that he was risen, as he had seen in the parties infernall, as it appeareth by these figures ensuing one after another.

Chap. viii.

Our

OUr Sauiour & redeemer Jesu Christ a little before his blessed passion being in Bethany, entred into the house of a man named Simon for to take his corporall refection: And as he was sitting at the table with his Apostles and Disciples, there being Lazarus brother to Mary Magdalen and Martha, the which our Lord hath raised from death to life, the which thing Simon doubted and praied our Lord for to command Lazarus to shew afore the assistance what he had seen in the other world: and our Lord gaue him leaue to speake. And then the said Lazarus recounted how that he had seen in the parts infernals of hell, many great and intollerable paines, whereas sinfull men and women were pained. First of pride, and consequently of all the seauen deadly sinnes, each paine by himselfe.

FIrst said Lazarus, I haue seen in hell wheels right high, set on an hill, the which was to looke on in maner of mils, incessantly turning about by great impituosity, roaring and whirling as it were thunder. And the wheles were fixed full of hookes and cramp-irons of yron and steele, and on them were hanged and turned the proude men and women for their pride, with their Prince, captaine, and master Lucifer.

Pride

PRide among all other sinnes is a king, a Captaine, and maister: and as a king hath a great companie of people in the same maner hath pride a great company of vices. And as a king keepeth that which is his, in likewise doth pride keep the proude folke that be in his iurisdiction. Great signe of reprobation it is to persever long in pride. Pride then is a sin that displeaseth God aboue all other sinnes, as much as humility pleaseth him among vertues. And there is no sin that maketh a man more semblable to the diuell then pride doth. For the proud man will not be as other men, but he must be as the Pharisie with the diuell. And for that the proud man wil inhance himselfe aboue other men, the diuell doth with him as the Crow hauing a hard nut in her bil, the which she may not crack, she beareth it vp a hie in the air, and then letteth it fall vpon a stone whereon it breaketh, and then she descendeth and eateth it. In likewise the diuell raiseth the proud man and woman for to let them fall in the hard paines of hell. As much difference is

between

mility, as the chaffe and the corne, for the chaffe is light, and mounteth hie and the wind carrieth it about, and so it is lost, and the corn which is heauy abideth low on the ground, and is gathered vp and put in garners of the farmer, and is kept for the common profit, and the chaffe is burnt, lost, and deuoured of beasts. And in this wise are the proud people raised and exhaled through the entisement of the fiend of hell, and then fall downe by the moist raine of death, which maketh them heauy, & causeth them to tumble by the strength of their superbious blasts into the furnace euerlasting, and there to be burnt and deuoured with the horrible beasts of hell.

Secondly said Lazarus I haue seen in hell a flood frozen as yce wherein the enuious men and women were plunged vnto the nauell, and then suddenly came ouer them a right cold and great wind that greeued, & pained them right sore, and when they would enite & eschue the wonderfull blasts of the wind, they plunged into the water with great shouts & cries lamentable to heare.

These be the enuious people.

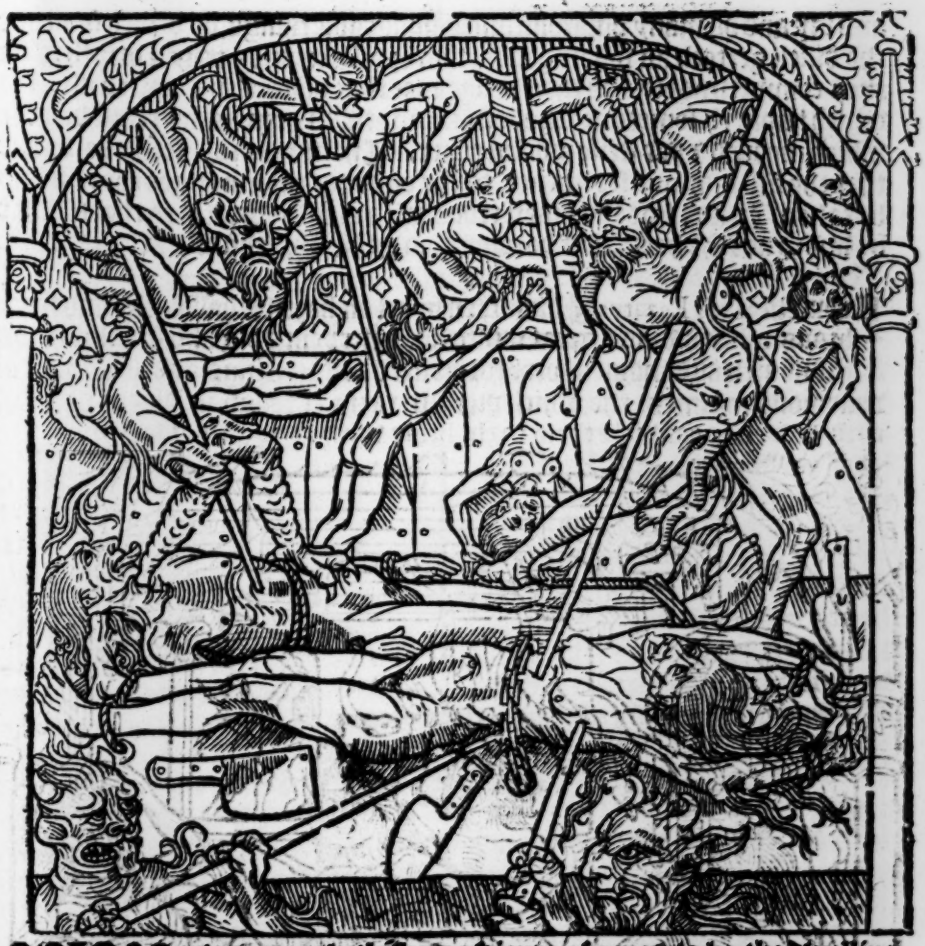
ENuie is dolour and sorrow of the heart of the felicity and prosperitie of other, the which sinne is soueraignly cursed, for that it is contrary to Charity, that is soueraigne head of all vertues, whereby it is great signe of reprobation, for by it the fiends know them that shall be damned, as Charitie is signe of saluation, and whereby God knoweth who shall be saued. Enuious people bee fellowes vnto the diuell. For if so be that an enuious man doe win, then he is very glad, and if he loose, he is euill angry with thē. Enuious men be so infect and corrupt, that good odors to them stinketh, & sweet things vnto them seeme sower, in like wise is the good name & prosperity of other, but stinking things & sower to them be sweet, the which be vices, reproches, aduersities, & euill fortunes, that they know or heare said of other. The enuious folke seeke their wealth in the aduersity of other, as when of the harme of other they seek the good in reioycing them, but with this they be not yet satisfied, but of anew they be tormented, for they haue not such ioy without displeasance and affliction at the heart, whereby they be tormented, for he that seeketh his wealth in the aduersitie of another, is like to him that seeketh the fire in the bottome of a water, or flooketh for wooll on an Vrchins backe, the which things be but al follies and abusiōs Enuie is but the goods and felicities of this world, for the cursed sinne of enuie may not ascend into heauen. It is a sinne difficile to heale, for it taketh root and is fixed in the heart secretlie, wherefore it is hard and impossible to be done away by medicine, wherefore with great paines is any made whole that is infected with it. The enuious mens tōgues be likened vnto a three edged sword, that hurteth and cutteth three manner of ways. The first, he hurteth and woundeth his owne soule. The second, him that he telleth his tale vnto, and thirdly, he slaieth him by whom he telleth his cursed rale.

Thus endeth Enuy, and followeth the Hystory of Wrath.

Wrath.

THirdly said Lazarus, I haue seene in hell a great caue tenebrous and obscure, full of tables like butchers stalles, or great butcherie, whereas fresfull men and women were thorow pearced with trenching [illegible] and sharpe glaiues, and with long speares pierced their bodies. [illegible] the most horrible and fearefull butchers of hell hewed and betrenched them with their glaiues and kniues, impitiouslie without ceasing.

So



SO as peace maketh the conscience of a man to be the dwelling place of God, so cursed wrath maketh it the habitation of the diuel. wrath enflameth and leeseth the eye of reason, for in a wrathfull man reason is banished: there is nothing that keepeth so much the image of God in man, as sweetnes, peace, and loue, for almighty God will be there as peace and concord is, but wrath chaseth them away, for that our Lord may haue no abiding. the wrathfull man is like to a Demoniacle, the which hath the diuel within him, causing him to torment and turne with himselfe, foaming at the mouth and gnashing with his teeth, for the intollerable paine the enemy doth bring him. In like wise the wrathfull man is tormented by wrath, & doth oftetimes worse then the Demoniacle, for without patience they beat the one with the other, saying iniuries, reproches, villanies, & giue themselues to the diuel body & soule,

and

and lay and do many vnlawful and domageable things, by wrath sometime the diuell getteth an whole generation or all a country. when wrath is set then commeth noyse, and then vengeance that destroieth & looseth all, the which hapneth sometime through one wrathfull man, as an irefull dog the which mooued & put strife among other. The fisher troubleth the water that the fish may not see his net, to the end that they may goe therein and be taken. In like sort the diuell troubleth a man by wrath, to the end that he know not the harm that he commiseth by his wrathfull heart & courage.

FOurthly said Lazarus I haue seen in hel an horrible hall darke and tenebrous wherin was a great multitude of serpents big and small, wheras lothfull men and women were tormented with bitings and stingings of venemous wormes, the which pierced them through in diuers parts of their bodies, wounding them to the heart with extinguisible paine.

Of slothfull people.

SLoth is tistresse of spirituall goods, that should be ordained to God, wherefore the loue to serue God as they ought to do with heart and mouth, & by good operatiō, who that will loue God, ought to know him to be the Redeemer and Sauiour of all goodnesse, that we haue had & receiued euerie day, knowledging our selues sinners. Great folly it is when by sloth in the time of this breuiate life, we gather not goods for the life eternall. But in these dayes many be slothfull to doe well and diligent to doe euill, so that if they were diligent to do well as they be to do euill, they were right happy: also sloth is the beginner of sinne, and a great enemy to God, for he letteth men and women to serue God, and to know their maker and redeemer, and sender of all goodnesse that they haue here, they be great fooles, that be so slothfull here in this little time of this short life, that will gather no goods to bring the soule to euerlasting life. But now a dayes people bee slothfull in doing of good, and full diligent to euill, and if they were as diligent to doe good as euill, they were full of grace. Now bee that will thinke as after his death is not wise, for then he shal haue but the good deeds that he hath done in his life before, then shall he sorrow and plaine of the time that he hath lost by sloth, and shall sorrow that he did no good deeds when he had time and space here in this world.

Here endeth sloth and followeth the History of Couetise.

FIftly said Lazarus, I haue seene in the infernall parts a great number of wide caudrons and kettels full of boyling lead and oyle, with other hot metals molten, in the which were plunged and dipped the couetous men and women, for to fulfill and replenish them of their insatiate couetise.

The

The couetous men and women.

COuetise is a great sinne and wicked in the sight of God. For the couetous man imagineth more to get a peny, than the loue of God, and had neuer lose God then one halfe penny: for oftentimes for a little thing he lieth and forsweareth himselfe, and sinneth deadly. The faith, hope, and charity that should be in God, the couetous man putteth in his riches. First faith, for he beleeueth to haue such things the which be necessary for him sooner for his goods, then by the gift of God, as if that God might not helpe him, or as if that God had no solicitude of his seruants.

Also

Also the couetous man hath hope to haue the more ioy and consolations by his riches then God may giue them. And also the couetous man setteth all his heart on his goods and not on God, and thus the couetous man and woman haue their charitie in their rich chests, coffers, and bags. The couetous man hath his heart more on his goods then on God: there as is the heart, there is their loue, and loue is charity, and so couetous men haue their hearts on their goods. The couetous man sinneth gathering his good, and in vsing it euill, and in louing it ouermuch, and sometimes better then he doth God the couetous man is taken in the net of the diuell, by the which he leeseth euerlasting life for small temporall goods, as the bird doth go into the pitfall for a worme and looseth his life: & as the mouse is taken in a fall or trap, and looseth his life for a little bakon. The couetous men and women bin like curres or dogges the which do keep rarrion, and when their bellies be full they lie down by it and keepe away the birds that they may not eat, but dieth for hunger for fault that the curres haue too much. In likewise the couetous men with hold the goods that poore men may get none, and letteth them die for hunger, and holdeth them in their subiection, and the diuell holdeth the rich men in his subiection that doth the poore men wrong.

Thus endeth the paine for the couetous men.

Here followeth the vi. paine of Hell.

The vi. paine said Lazarus that I haue seen in hell is (in a vale) a floud foule and stinking at the brim, in which was a table with towels right dishonestly, whereas gluttons bin fed with toades and other benemous beasts, and had to drinke of the water of the said floud.

The

"Demone cum bella gustantem jura patella
Perlongum oportet, quod cocleare paret.
He must have a long spoone that eats
with the Devil"

see next page

The throat is the gate of the body of man, so when enemies will take the castle, if they may win the gate, they will lightly haue all the castle: So when the diuell may win the throat of a man by gluttony, easily he will haue the remnant and enter into the body accompanied of sins, for the gluttons consent vnto all vices. And for this cause it were necessary to haue a good guard at the gate, that the diuel enter not. For whē one holdeth a horse by the bridle, he may lead him where he will, so doth the diuell the gluttenous man where him list. The seruant that is ouer easilie nourished rebelleth oft against his master, the belly ouer filled with meat & drinke is rebell to the soule, so that it will do no good operations By gluttony many bin dead which might haue liued longer, and so they haue bin homicide of themselues, for excesse of too much eating and drinking corrupteth the bodies and engendereth sicknesses,

neſſes the which often abridgeth and ſhortneth the liues. And they that nouriſh wel the fleſh prepare meat for wormes, and ſo the glutton is cooke of wormes. A man of worſhip would be aſhamed for to be cooke of a great Lord, more aſhamed ſhould he be, to be a cooke for wormes. They that liue after the deſire of the fleſh liue after the rule of the Swine in eating without meaſure like an vnreaſonable beaſt. This is the hogge as it were an Abbot ouer glutteneous people, of whom they hold their order and regule, whereby they bin conſtrained to keep them in their cloyſter, that is, in the Tauerne and ale-houſes. And likewiſe as the hog their Abbot lieth in a rotten dunghill or in the miry puddle, ſo do they alwaies lie in the ſtinking infection of gluttony till they be drunken and without wit.

The vi. paine ſaid Lazarus, I haue ſeen a field full of deepe wels repleniſhed with fire and ſulphur, whereout iſſued ſmoake thicke and contagious, wherein al lecherous perſons were tormented inceſſantly with diuels.

Of all the vii. deadly sinnes letchery pleaseth most vnto the deuil, for it filleth and corrupteth both the body and the soule together, and by letchery the diuel winneth two soules at once, and many lecherous persons wil auant themselues and say, that they may not haue their full desire and lust of that sinne. Letcherous men and women be more deformed and ougly then the diuell in the superaboundance of that sinne. He is a foolish marchant that makes a bargaine of the which he knoweth right well that he shall loose thereby, and repent him of his bargaine making. In like manner of wise, each lecherous man hath great paine, and spendeth his goods and his vnderstanding to fulfil and accomplish his lusts & delights, and after repenteth him of his expence, and yet the worst is he is in daunger of his soule till he be repentant, and do sufficient pennance. The letcherous men and women liuing bin tormented with three infernall paines, as heat, stinke, and remorse of their conscience: For they be hot by concupiscence they be stinking for their immunditity, for such sinne is all stinking and maculateth the body and soule, where all other sins file but the soule.

Also they be not without remorse of conscience for the offence they haue done to God. Letchery is the pit of the diuell, wherein he maketh sinners to fall, to the which many helpeth the diuell to cast themselues in it, when willingly they goe to the brimme, knowing that the diuell will cast them in. Good it is not to hearken to women, better it is, not to behold them, and much better it is not to touch them. To this sinne belongeth foule words, villaine songs, dishonest touchings, the which abhorreth not bawds, harlots, whores, and such as frequenteth and perseuereth in the same.

Thus endeth the seauen deadly sinnes, figured each by himselfe like as Lazarus had seen in the parts infernals.

Hereafter followeth the third part of the Kalender *Compost of Shepheards, salutary Science, and Garden* of vertues.

Chap. ix.

who

WHo that will haue on a peece of earth great aboundance of fruit, first they ought to take away all things that been noyfome, and after labour it well, and then sowe good seeds. In likewise a man should labour and cleanse his conscience of all his sinnes, labour by holy meditations, and sowe vertues and good operations for to gather fruit of euerlasting life.

Then sith that here before hath bin spoken of vices rudely and lightly, now it behooueth hereafter to speake of vertues in the third part of this present booke, the which shall be as a little garden, pleasant, full of trees & flowers, in the which the contemplatiue person may sport & play, & by good enlignments gather sundry vertues, and edifie himselfe in good exercise. wherewith his soule shall bee enormed and ordained after his spouse Jesu Christ when he shall come to visit and dwel with him. In the beginning of the which part shall be the Oraison dominicall of our Lord, with the declaration the better to vnderstand it, and the said part shall contain six parts.

The first part shall be the declaration of the said prayer, the second of the salutation Angelike that Gabriell made to Mary when she conceiued

het child Jesus, the third shall be of the twelue articles of our faith, the iiii. shalbe of the ten Commandements of the Law, the v. shalbe of the field of vertues. For the first, ye ought to know that by the orison of our Lord, that is the Pater noster, when we say it wee demaund of God sufficiance of all things necessarie for to salute and helpe of our soules & of our bodies, not only for vs, but for all other, & for all this cause we ought to haue the saide orison in great contemplation, and say it with great deuotion vnto God. And vnto yong people it should be taught and saide to them, for though they vnderstand it not, yet it profiteth them to haue the kingdom of heauen and they say it in perfect loue and charity, in the Pater noster we aske seuen petitions, by each petion we may vnderstand seauen other things, as the seuen Sacraments of holy Church, the seuen gifts of the holie ghost, the seuen armours of iustice spirituall. The seauen vertues principall that wee should exercise. The seuen workes of mercy boldlie. The seauen workes of mercie ghostly. The seauen deadly sinnes, that we should dread. The declaration is this, Our father which art in heauen, thy name be made holie. In this petition we aske of God our father to be his sonnes, for otherwise we cannot be called his sonnes, nor he our father, and that his name may be made by vs more holie then any other thing. wherefore we receiue the Sacrament of baptisme, without that man may not be made the sonne of God, and to receiue the vertue of meeknesse against pride, and then to cloth the naked, and help the needie both bodily and ghostly. The second is thy kingdome come to vs in this petition. Insomuch the name of God may not be perfectlie hollowed of vs in this world. we aske his realme, in the which perfectly we shall hollow it for to that kingdome we be very heires. This petition is the Sacramēt of priesthood by the which we are taught to good workes, and the gift of the holy ghost is the gift of vnderstanding. for to vnderstand and desire the kingdome of heauen, and we arme vs with the helme of largenes against couetous. The third petition is, thy will be done in earth as it is in heauen, for it is the perfect will of God that his will should be fulfilled, that is, his commandement: by this petition we make obesance to God in our hearts when we desire to do his will, by this is vnderstood the sacrament of matiage, by the which we auoid fornication, and the gift of counsell of the holy ghost for to order our obeysaace veritably, and so we arme vs with the armour of saluation against Enuy. The fourth petition is, our daily bread giue vs this day. Here we aske of God to be sustained with materiall bread for our bodies, and spirituall bread for our soules, that is, the bread of life, the bodie of Jesu Christ the which we receiue by faith, in mind of his passion. The gift of the holy ghost is strēgth to be faithfull in our beleefe, take we the sword of patience against the sinne of ire, and visit the sicke men bodily, and vse vertue of tempozance against wrath. The fift petition is, forgiue vs our sinnes as we forgiue all men, for trust well, he that will not forgiue for the loue of God, God will neuer forgiue

giue him his sinnes. And these three petitions following we aske of God to be deliuered from all euill, as of the sinne that we haue done deadlie, and by these we aske of God to be assoiled, and to giue vs pardon by his mercie, by the which we vnderstand the sacrament of penuance and forgiuenes of sinne, the holy ghosts gift is science for to vnderstand the works of mercy, and to escape sin.

And so cloth vs with lightnes against couetise, & comfort poore prisoners and giue good counsell to them that aske and need it, and take the vertue of faith against couetise. The vi. peticion is, suffer vs not to be ouercome in temptation by the second euill that is done, but it may happen and we fall by the way of temptation. Here we aske of God to be stedfast in the faith & that we may gladlie doe good works in the vertue of hope and strength to doe good deeds, and to withstand temptacion, to the which profiteth to vs the sacrament of confirmation, which giueth to vs the knowledge of God by the vertue of verity. The gift of the holy ghost & so take we the speare of sobernes against gluttony & comfort Pilgrims by vertue of hope. The vii. peticion is to deliuer vs from euill. Amen. The third euill, is euill of paine that sinners may haue if they serue not God & by this peticion we ask that we may be deliuered from all paines, and saued in Paradice, vnto this say we all Amen. By these we aske, so it be done as we desire. By the which we receiue the sacramenc of the latter annointing, which giueth vs the sure way of saluacion, the gift of the holy ghost is dread of iudgements of God, and gird vs with the girdle of chastity against lecherie, and bury we them that be dead bodilie, and pray for our enemies ghostlie, get in vs the vertue of charity, and eschue the sin of lechery.

¶ Thus endeth the Salutary science of the garden of vertues.

Hereafter followeth another declaration of the Pater noster. Chap. x.

OUr Father right marueilous in his creation sweet and louing, rich of all goods that bin in heauen, mirrour of trinity, crowne of iocundity, and treasure of felicity. Holy be thy name and sweet as hony in our mouth, thou art the melodious harpe that causeth deuotion to sound in our eares, and to haue it continually by the desire of our hearts. Thy realm come to vs, in the which we shalbe euer in ioy and rest without trouble, and sure neuer to loose it. Thy wil be done in earth as it is in heauen: as to loue al that thou louest, and to hate all that thou hatest, and that we keep euermore thy commandements. Our daily bread giue vs to day, that is to say bread of doctrine, bread of penance, and bread for our bodily sustentation. And forgiue vs all our sins, that wee haue done against thee, against our neighbours, and against our selfe. Semblably as we forgiue other that haue offended vs, by words in our bodies, or our goods, and suffer not that we be ouercome in temptation, that is to say, as by the diuell, the world, and the flesh. But deliuer vs from all euill works ready done, and also them for to come.

Here followeth the history of the Pater noster row.

IN the story here before, sheweth the simple people how this holie praier the Pater noster should be said to God the father, & to God the son, & God the holy ghost, and to none other. The which praier containeth and taketh all that be rightfully asked of God, and our

Lord

Lord Jesu Christ made it there, to the intēt that we should haue more hope and deuotion, and she made it on a time when he tanght his Apostles, speallie to make orison. And then the disciples said, Lord and master learne vs to pray, and then our Lord opened his holy mouth and said to his Apostles: when ye will make any prayers, after this manner as here followeth shall you begin, saying thus.

Our father which art in heauen, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our dailie bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs, and let vs not be led into temptation. But deliuer vs from euill. Amen.

Hereafter followeth the salutation that the Angell Gabriel made to the glorious Virgin Mary, with the greeting of the holy woman S. Elizabeth.

Haile Mary full of grace, our Lord is with thee.

Blessed art thou of all women, and blessed be the fruit of thy wombe Iesus.

Secondly, in the booke of Iesus, the Salutation is such.

Haile Mary full of grace, our Lord is with thee. Blessed be thou amongst all women, and blessed be the fruit of thy wombe, Iesus Christ, Amen.

The ſalutation of the Angell, Gabriell.

IN this ſalutacion is three myſteries. The firſt is the ſalutacion that the Angell Gabriel made. The ſecond is the louing commendation that S. Elizabeth made mother to S. Iohn Baptiſt. The third is the ſupplicacō that our mother holy church maketh And they be the moſt faire wordes that we can ſay to our Lady: that is, the Aue Maria, wherin we ſalute her, praiſe her, pray her, and ſpeak to her. And therfore it is only ſaide to her, and not to S. Katherine, nor to S. Margaret, nor to none other Saint. And if thou demaund how thou maiſt then pray to other ſaints, I ſay to thee, thou muſt pray as our mother holy Church praieth, in ſaying to Saint Peter, Holy S. Peter, pray for vs. S. Thomas pray for vs. That they may pray to God to giue vs grace, & he forgiue vs our ſins. And that he giue vs grace to doe his will & penance, & keep his commandements, & ſo we ſhall pray to the ſaints in heauen after the neceſſity that we haue.

S. Peter, S. Andrew, S. James the great, S. John, S. Thomas, S. James the leſſe, S. Philip, S. Bartholomew, S. Mathew, S. Simon, S. Jude, and S. Mathias.

Thirdly in the booke of Ieſus is ſalutary ſcience, and is the Credo which we ought to beleeue on paine of damnation. Chap. xi.

I beleeue in God the father almighty, maker of heauen and Earth, and in Iesu Christ his onely Sonne our Lord.

which was conceiued of the holy Ghost, and suffered passion vnder Ponce-Pilate, crucified, dead, and buried,

went into hell, the third day rose from death. Ascended into heauen, and sitteth on the right hand of God the Father,

And after shall come to iudge the quicke and the dead, I beleeue in the holy Ghost,

The Holy Catholicke Church, the communion of Saints, and remission of sinnes.

The rising of the flesh, The life euerlasting, Amen.

Saint

SAint Peter put the first article and said, I beleeue in God the Father almightie, creator of heauen and earth. Saint Andrew put to the second and said, I beleeue in Iesu Christ his onely son our Lord. Saint Iames the great put to the third, saying, I beleeue that he was conceiued of the holie ghost borne of the Virgin Mary. Saint Iohn put to the fourth, saying, I beleeue that he suffered passion vnder Ponce Pilate, was crucified, dead and buried. Saint Thomas put to the fift, saying, I beleeue that he descended into hell, and the third day arose from death to life. Saint Iames the lesse put to the sixt saying, I beleeue that he ascended into heauē, and sitteth on the right hand of God the father omnipotent. Saint Philip put to the seuenth, saying, I beleeue that after he shall come to iudge the quicke and the dead. S. Bartholomew put to the eight, saying, I beleeue in the holie ghost. S. Matthew put to the ninth, saying, I beleeue in the holy Church Catholike S. Simon put to the tenth, saying, I beleeue the communion of saints and remission of sinnes. Saint Iude put to the eleuenth, saying, I beleeue the resurrection of the flesh. Saint Mathias put to the twelfth, saying, I beleeue the life eternall. Amen.

Here followeth the Creed as it ought to be said.

IBeleeue in God the father almighty creator of heauen & earth, And in Iesus Christ his only son our Lord. That he was conceiued by the holie ghost, borne of the Virgin Mary. Suffered passion vnder Ponce Pilate crucified, dead and buried. Descended into hel, and the third day arose from death. Ascended into heauen, and sitteth on the right hand of God the father omnipotent. And after shall come to iudge the quick and the dead. I beleeue in the holie ghost The holie Church Catholike. The communion of saints, remission of sins: Resurrection of the flesh, and life eternall. Amen.

THis Creede was made & composed by the xii Apostles of our Lord, of the which euery Apostle hath put to his Article, as is here aboue shewed in the Creed. as much of one part as of the other, & our faith Catholike is cōtained in the said xii. articles, ỳ is the begining of our health without the which none may be saued, ne do nothing that is agreeable to God, and faith ought to be at the heart by knowledge of God. In the mouth by confession, and prayings to him in worke, by exercising of his commandements and good workes. and the which sheweth them that so doth, to haue true faith and life, that is to say, to saue thē. And how will that faith in hart be good in the mouth also, neuertheless the best is that which lyeth in good workes one doth, and is the same faith that lieth in the heart and mouth, for there is but one faith, & one God. And this same Creed ought to be had and known of euery man and womā hauing age competent & vnderstanding of reason, and ought for to say it both in the morning & in the euening euery day deuoutly, for it is of

right

right great deuotion. Therefore a good christian man allone as he riseth from his bed, and is arraied and clothed, kneeleth beside his bed or other where, & first blesseth him with the signe of the crosse, and then saith Credo in deum, or I beleeue in God the father almighty as is aboue said. Then after, the Pater noster to God, and to our Ladie the Aue Maria, and afterward recommend him to his good Angell, in making prayer to him saying. My good Angell, I require thee to keep & gouerne me. In likewise when he goeth to rest at night. And so at the least twice in the day, at the morrow and in the euening.

Fourthly in the booke of Iesu, is the ten Commandements of the Law, that God gaue to Moses on the mount of Sinay, for to preach and to teach the people. Chap. xii.

One God only thou shalt loue and worship perfectly.
By God in vaine thou shalt not sweare, nor by that he made truly.
The Sundaies thou shalt keep in seruing God deuoutly.
Father and Mother thou shalt honor, & shalt liue longly.
Manslayer thou shalt not be indeed willingly.
Lecherous thou shalt not be, of thy body ne consentingly.
No mans good shalt thou steale, nor withhold falslie.
Falls witnesse thou shalt not beare in any wise lyingly.
The worke of the flesh desire, but in mariage only.
The goods of other coueit not to haue them vnlawfully.

FOurthly, the said commandements ought to be obserued & accomplished vpon paine of euerlasting damnation of bodie and soule, of them haue the vsage of reason for without the knowledge of them cõmunable we may not eschue and flie the sins, nor haue knowledge of them nor confesse vs meritably of our sins, wherefore the ignorance of the common by desire, affection, or other malice, excuseth not them that know them not, but accuseth and condemneth them, and therfore our Lord commandeth them to be had in meditation in their houses and without, in sleeping and in waking, and in all works. And thus we be holden and bound to keepe them so that hee which neuer heard speak of them, and thinketh not to bee euill, if he trespasse in one willingly, and dieth soone after, he should be damned perdurably. By this it appeareth that ignorance of the commandements be perilous, wherefore each man and woman ought for to know them, & learn the such as thou must giue a reckoning for, as your children, seruants, & other.

The

The fiue Commandements of the Church.

Hitlie, in the booke of Jesus been the fiue commandements of the holy Church, which ought to be kept of all them that hath vsage of reason, after as they be of power. And it is said after that they be of power, for if the man or woman that may not confesse them, or receiue at Easter, or keep the holie day commanded, or at the fast of obligation when they haue will to doe them, and bin lawfully letted, sinne not. But euery man & woman keep them, that Auarice, Sloth, or desire to see many pleasures, as dances, playes, or iuglers or dispraising of our mother holie Church, be not cause they trespasse the commandement, to the end they run not in damnation, from the which keep vs for the mercy of God. Amen.

Here is to be noted that the transgression of the commaundementes of holy Church obligeth deadlie sinne, and by continuance eternall damnation, as doth the obligation of the commandements of the Law, of whom is spoken before. For they that heare the Priests reading the commandements in the Church on the Sondaies in the parochial seruice time, and accomplisheth the said commandements, heareth God, and doth his will, but all that mispraiseth the priest, and doth not their commandements after the ordinance of the Church, mispraiseth God, and sinneth mortally.

Here

Hereafter followeth of the man in the Ship, that sheweth the vnstablenesse of the world. Chap. xiii.

Fœlix qui portuit tam tutum tangere portum, Sed miser est quietunque sub peste gehenne.
Viue mori presto munda sub mente quietis, Semita non virtus deus optimus anchora portus.

Qui finem attendit fœlix, & qui bene viuit. Ergo quisquis ades precor hic, sta, perlege, pensa.
Mortem præmetuens veniam pete, cortere plara. De reliquis cautus bene fac te crimine serua.

GOd guide me right that once I might,
Come to the port of peace,
Mine exchange make, and returne take,
That mine enemies me to cease,
One me followed, would me haue shalowed,
In the gulfe dangerous,
With worldly glosse, he doth me tosse,

Among

Among the waues perillous,
On rafes hollow, some doe me follow,
Enemies me to take,
A great number doe smite me vnder,
I doubt I shall not escape,
The fiend with woe, the world also,
My flesh doth me trouble,
In wake and sleep to me they creep.
Thus increaseth my sorrow double,
They bid me not spare, but buy their ware,
As all worldly vanity.
They say hope among for to liue long.
Thus doe they comber me.
The world doth smile, me to beguile.
And so doth the other two,
Now must I seek, some me to keep,
To saue me from my foe
I haue found one, euen God alone,
I need none other aid,
That by his right put them to flight,
And made them all afraid.
He spake to me full curteously,
And proferd me full faire,
If I do well, with him to dwell,
In heauen to be his heire.

Versus.

NOn sumus in hoc mundo, sicut nauis super mare,
Semper est in periculo, semper timet accubare
Prævigilanti, nos oportet remigare:
Ne bibamus de poculo diræ mortis, & amaræ:
Esto homo res fragilis curis oppressa labore
Mortis iudicii baratri, perplexa timore
Si virtus sola tutam, dat ducere vitam.
Virtus sola potest æternam condere famam,
Fœlicem merita faciunt non copia ream,
Grandia non ditant: dicat bene grandibus vti,
Discite nunc mortales, quam sint mortalia vana:
Præcessere patres matres magnique parentes:
Non sequimur paribus ad mortem pallibus imus:
Vnde superbimus, in terram, terra redimus.

Super

Super en fuscam, nec ero post tempora pauci;
Milia nunc patrium quorum iam multa voluptas,
Perdita fama sile, anima anxia fortia arcet.

The mortall man liuing in this world, is well compared to a ship on the sea or on a perilous riuer, bearing riche marchandise, which if it come to the port where the marchant desireth, he shall be happy and rich. The ship as soone as it is entred into the sea, vnto the end of her voiage night and daie, is in perill to be drowned or taken with enemies, for in the sea be perills without number. Euen so the body of man liuing in the world, the marchandise that he beareth, is his soule, his vertues and good workes, the port or hauen is death, & paradise for the good, to the which who that goeth thither is soueraignly rich, the sea is the world full of sinnes: for who that assaieth for to passe it, is in perill to leese body & soule and all his goods, & to be drowned in the sea of hell, frō the which God keep vs. Amen.

Here followeth the field of vertues. Chap. xiiii.

And walking furthermore in the field of vertues, & in the way of health for to come to the Towre of Sapience it necessarily behoueth to loue God, for without the loue of God none cā be saued, and who that will loue him ought first to know him, for of his knowledge one commeth to his loue, that is Charitie the soueraigne of all vertues. They knowe God and loue him that keepe his commandements, & they will not him that do not so, to whom in the great necessity of their diceasing, and at the day of iudgement, shall mis-know them and say to them. I know ye not nor wot not what ye be, go ye cursed out of my company. Knowledge we then God and loue him and if we wil do thus, know we first our selfe, & by the knowledge of our selfe we shall come to the knowledge and loue of God, and the more wee know our selfe, the better we shall know God, and if we be ignorant of our selfe, we shall haue no knowledge of God. To this purpose we must nede one thing and know leauen. The thing wee must note is this, Who soeuer knoweth himselfe, knoweth God, and shall not be damned, and who is knoweth not himselfe, knoweth not God, and shall not be saued: vnderstand of them y haue wit and discretion with lawfull age, of the which knowledge none is excused after he hath sinned deadly, for to say that he was ignorant. By this appeareth the ignorance of himselfe & of God ought perilous. Deadly sinne is beginning of all euill & contrarily knowledge of God, and of himselfe is soueraigne science and vertue, beginning of all goodnesse. The seuen things we ought to haue, bin the xii. articles of the faith which wee ought to beleeue stedfastly. Also the petitions contained in the Pater noster, by the which we demand all things necessary for our health, and that we ought to

hope in him also the commandements of the Law, and of the holy Church, which enligneth vs what we should do, and what we should not do, and all things belonging to the same. Also if we be in the grace of our Lord, or not. And howbeit we may not know it certainly, neuertheless wee may haue some coniectures, which be good to know, and knowledge of GOD. Also knowledge of himselfe, by the which things we may come to the true loue and charitie of God, to accomplish his commaundements and merit in the realme of heauen, wherein wee shall line perdurably. Of the iij. first is enough said, that is, to know the twelue articles of the faith, in the which lieth our faith and beleefe, and the things that we ought to demand of God be contained in the Pater noster, wherein our hope lyeth. Also the ten commaundements of the Law and of holie Church, whereas charity is shewed in such as keep them by probation of the loue of God, and doe his commandements and good workes. Now will we speake of the other foure, and first of the vocation in which wee be, which is the fourth thing that each man ought to know. Each man ought to know his vocation & the things belonging to the same be iust and honest for his health, and rest of his conscience.

A good Shepheard ought to know the arte of sheepe-keeping, and to gouerne sheepe, and leade them into pastures, and to heale them when they be sicke, and shere them in season, to the intent, through his default no dammage come to his Master. In likewise hee that laboureth the corne, to know what ground were good for euery manner of graine, and ought to till the earth, and when time is, to sowe, weed, reape, and thresh, so that his Master may haue no dammage by him. Semblablie a Surgion ought to know how to comfort and heale such folkes, as hee hath charge of, without hiding of his arte or Surgery. Consequently a Marchant ought to know the vtterance of his marchandise to others, with no more fraud then he would himselfe should haue. Also an Aduocate or a Doctor ought to know the rites and customes of places, that by their fault Justice be not peruerted. A Judge also ought to know (both the parties heard) who hath right and who hath wrong, and iudge equallie after true Justice. Also a Priest or a religious man ought to know their orders, and keep them, and aboue all things ought to know the law of God, and teach them vnto the ignorant. And thus of all other vocations. For all them as know not their vocation be not worthy to be, and liue in perill of their soules for their ignorance. The fift that all men ought to know, is if he haue discretion and vnderstanding to know if he be in the grace of God or not. And how it be right difficile, for God only knoweth it, neuertheless we may haue coniectures that sheweth it, and sufficient for Shepheards and lay people to know, if they be in the loue of the Lord, & if they haue coniecture to be in it, therefore there ought none to repute themselues iust, but ought to humble themselues, & aske him mercy as maketh sinners become

and none other. Principally we ought to know this science when we will receiue the body of Iesu Christ. For who that receiueth his grace and goodnes, receiueth his saluation, and who that receiueth him otherwise, receiueth euerlasting damnation, of the which thing euery man is iudge in himselfe of his owne conscience, and none other. The coniectures whereby we may know if that we be in the grace of God or not. The first coniecture is when we do trauaile for to clense our conscience of our soules by penance as much as if we laboured to get some great good, that wee be not culpable of any deadly sinne done, or in will to doe, nor in any sentence, then it is good coniecturing to be in the grace of God. The second coniecture that sheweth in likewise to be in the grace of God, is when wee bee more prompt and ready to good, obseruing and keeping the commandements of God, and doe all good workes that we should haue accustomed. The third coniecture is when wee heare gladly the word of God, as Sermons and good counsailers for our saluation. The fourth when we be sorry and contrite at our heart to haue commised and done any sinne. The fift is, when with good purpose and will of our selues, we perseuer to keepe vs from sin in time to come. These coniectures be they, whereby Shepheards and lay people know if they be in his grace or not, as much as in them is possible to know. The first thing that euery man ought to know is God, for all men ought to know God, for to accomplish his will and commandement, by the which he would be loued with all thy heart, with all thy soule, and with all the force that we haue, which we may not doe if we know him not, then who that would loue God, ought to know him, and the more that they know him, the more they loue him: wherefore hereafter shall be said how Shepheards and simple people doe know him. Shepheards and simple people for to haue knowledge of God of their possibility considering iii. things. The first is, that they consider the right great riches of God, his puissance, his soueraigne dignity, his soueraigne noblenesse, his soueraigne ioy and blisse: the second is, for they consider the right noble, right great and maruellous operations and workes of our Lord God. And the third consideration is, for they consider the innumerable benefits that they haue receiued of God, and that continually euerie day they receiue of him, and by these considerations they come to his cognisance and knowledge. First to know God, Shepheards and lay people considereth his great riches, plenteous abundance of the goodnesse that he hath, for all the treasures and riches of heauen and of the earth bee his, and all goodnesse he hath made, of the which he is fountaine, creator, and master, and distributeth them largely vnto euery creature, and he hath no neede of any other, wherefore it behoueth to say that he is right rich. Secondly he is right puissant, for by his great puissance hee hath made heauen, earth, and the sea, with all things contained vnto them, and might vndoe them if it were his will, vnto the which puissance all other be subiect, and trembleth before

him for his great excellency. And who that would consider euery worke of God, should finde enough to marueil on. By the first of these considerations God is known to be right rich, by gifts that he giueth to his friends: and by the second he is known right puissant, for to venge him on his enemies. Thirdly he is soueraignlie worthie, for all the things of heauen and earth oweth him honour, and reuerence, as to their Creatour and him that made them, as wee see children honour father and mother of whom they be descended by a generation: and all things be descended of God by a creation, to whom ought to be giuen great reuerence, and he is so worthie. Fourthly, hee is soueraignly noble, for who that is soueraignly rich, puissant, and worthie him behoueth to be soueraignlie noble, but none other but God hath riches, puissance, and dignity as he hath wherefore of such nobles ought to be said that he is right noble. Fiftlie he hath soueraign ioye, for he that is rich, puissant, worthie and right noble, is not without soueraigne ioy, and this ioy is full of all goodnesse, and ought to be our felicitie, to the which we hope to come. That is, to know and see God in his soueraigne ioy and gladnesse, for to haue with him eternall ioy that euer shall endure. And this is the first consideration of GOD, that shepheards and other simple people ought to haue. Secondly for to know God considering his great noblenesse and marueilous workes, the bounty and the beauty of the things that he hath made, for it is commonly said, one may knowe the workman by the worke. Knowledge wee then the worke of God, and knowledge we that his beauty & bounty shineth in the operations that he hath made, which if they bee faire and good, the workman that hath made them must needs bee faire and good without comparison, more then any thing that he hath made. Be it considered of the heauens, and the thyngs therein set, what noble and marueilous worke, how may one consider their excellence & bounty. Bee it considered also as we may of the earth the right noble & marueilous workes of God, the gold, the siluer, and all manner of metals & precious stones in it, the fruits that it beareth, the trees, the beasts that it sustaineth, and of the bountie that it nourisheth. Be it in like wise considered of the sea, the riuers & the fish nourished in them. The weather, the elements, the ayre, the winds, & the birds that flie in them, and all the vsage and seruice of men. And consider the workeman that of his puissance hath made all & by his sapience hath right well ordered his workes, and gouerneth them by his great bounty, and by this manner we may know God, as shepheards and simple folkes in considering his workes. Thirdly for to know God consider the great benefits that we receiue dailie of him, which may not be numbred for their great multitude, nor spoken of for their noblenesse & dignity. Albeit in their harts be principally noted. For the which another Shepheard giuing praising to God, said in this manner. Lord God I know thou hast indued me with thy infinit benefits by thy great bounty. First the benefit of thy

creation

tion, by the which thou madest me a reasonable man vnto thy image and similitude, giuing me body and soule, and raiment to clothe me. Lord thou hast giuen me my wits of nature, vnderstanding for to gouerne my life, my health, my beautie, my strength, and my science for to get my liuing honestlie, I yeeld to thee graces and great thankes. Secondly Lord I know the goodnes of my redemption, how by thy misericordious pity thou boughtst me deerly by the affection of thy most precious bloud, paines, and torments, that for me thou hast suffered, & finally endured death, thou hast giuen me thy body, thy soule, and thy life, for to keepe me from damnation, wherefore humblie I yeeld to thee graces and great thankes. Thirdlie, Lord I know the goodnesse of my vocation, how of thy great grace thou hast called me againe, for to inherit thy eternall benediction, and also thou hast giuen vnto me faith and knowledge of thine owne selfe, as baptisme, and all the other sacraments that none intendment may comprize their noblenesse and dignity, & that so many times hath pardoned me of my sinnes. Lord I know that this is to mee a singular gift, that thou hast not giuen to them which haue no knowledge of thee, whereof I am more beholding & humblie bound, I yeeld thee graces and thanks. Fourthlie, Lord I knowledge that thou hast giuen this world and the things that be therein made for my seruice and vse, the office, the benefit, and the dignity in the which I am, for sir I beare your similitude and image which is reputed right worthie & noble, whereof humbly I yeeld thee graces and thanks. Fiftly Lord thou hast giuen me the skie and his faire ornaments. The Sun, the moon, and the Starres, that the day and night serueth me, giuing brightnes and light without to be recompenced by me, whereof I yeeld to thee graces and thanks. Sixtly Lord, I knowledge thou hast made Paradice readie for to giue me, where I shall liue with thee in ioyes without end, if I do thy will and keep thy commandements, & also I knowledge thy other infinit goodnes each day done to me by thy bountie, the which enligneth me to know my God, my Sauiour, and Redeemer, wherefore I humblie giue thanks to thee. By these considerations Shepheards and simple people contempleth the bounty of God, and the benefits that they receiue of him. And know we him, and be we not in great knowledge of his benefits, in yeelding thanks and praisings to him, and recompence of your goods in giuing to poore folkes for his sake, for ingratitude is a villaine sinne that much displeaseth God. The vii. and the last thing that each man ought to know, is to know himselfe, for it is the best meanes for to come vnto the knowledge of God, and for to make his saluation so to know himselfe first. Diuers folke know many things that know not thēselues, to whom should profit more to know thēselues, thē al things in the world. They that know the things of the world loueth them seeketh them, and keepeth them, & know not ne loue not, ne praise not ne keep not, God in likewise, for they know him not. What profiteth man to win al the world, & loseth himselfe for to be dāned?

Better it were for him to leese all the world, if it were his, if he knew himselfe to be saued. Shepheards say the needfull beginning of his saluation is to know himselfe, and contrariwise ignorance of himselfe is the begining of damnacion, and of all euill that may befall vnto him.

A question of a Master Shepheard to a simple shepheard, to weete, how he knew himselfe, and he said, Shepheard tell me how thou knowest thy selfe, what art thou? answer to me. And hee said, I know my selfe, for I am a Christian man, a Shepheard. What is it to be a Shepheard? And he answered, vnto that thou askest what man is, I say that man is a substance compoled of body & soule, the body is mortall and made of earth as beasts be, but the soule is made of spirituall matter as Angells be immortall, My body is come of abhominable sinne, and as a sacke full of durt and filth, and meate for wormes, my beginning was vile, my life is paine, labour, feare, and in subiection to death, and my end shall be wofull: but my soule is created of GOD, noble and worthelie to his owne image and semblance after the Angels, the most fairest and perfect of all creatures, by baptisme and by faith is made his daughter, his spouse, his eire of his realme, that is Paradice, and for her noblenesse and dignitie ought to be a Lady, and my body as seruant ought to obey her, for reason hath ordained and will that it be so: and who that doth otherwise, and preferreth his body before his soule, leeseth the vsage of reason, and maketh himselfe semblable vnto beasts, descending from noble dignity, into miserable seruitude of sensuality, by the which it is grounded, so that I know my selfe man. As to the second, he demandeth what thing it is to be a christian man: I answer, in my vnderstanding, to be a christian man is to be baptized or christened, and follow Jesus Christ, of whom we be said Christians, for to be baptized, and not to follow him, or to follow him and not to be baptized saueth not man, and therefore when we receiue baptism, we renounce the diuell and all his pomps, and we make promise for to follow Jesu Christ: when we say (we will be baptized) and who that keepeth this promise hath the very name of a Christian man. And who that keepeth it not, is a sinner and a lyer to God, and seruant to the diuel, and is no more christian then a dead man, or a painting on a wall, we say that is a man. Here demaundeth the master Shepheard in how manie things the Christian man ought to follow Jesu Christ for to accomplish the promise of baptisme. The simple shepheard answereth, I say in sixe things, the first in cleannesse of conscience, for there is nothing more pleasant to God then a cleane conscience, and it will be made cleane in two manners, one is, by baptisme when we receiue it, and the other by patience, that is, contrition of heart, confession of mouth, satisfaction of work, and then when we be cleane, we be pleasant to Jesus Christ, which with the water of his mercie cleanseth the sinners that do pennance, and maketh them fair. The second thing in which we ought to follow Jesus Christ, is humility, at the example of him,

Lord

Lord of all the world, which humbled him to take our humanity, and became mortall that was immortall, to liue in pouerty with vs, beare opprobried paines, and finally suffer to be crucified. Thus the christian man ensuing him ought to meeke himselfe. The third thing is to holde and loue truth, and specially three truths. The first truth is to know our selues, for we be mortoll, and sinfull, and who that dyeth in sinne shall be damned, and this truth withholdeth sinne, and exhorteth the sinner to doe penance and amend. The second truth is of temporall goods, for they be transitory and must be left, and this truth displaiseth them to desire the heauenly goods that be eternall. The third truth is of God, which is the ioy that all Christian men ought to desire, and this truth draweth the Christian mã to loue, and inducеth him to good works for to merit the ioyes of Paradise. The fourth thing wherein euery man ought to follow Iesu Christ, is patience in aduersity, and in the spirit of life by penmance, confirming of our selues in the estate of Iesus Christ, of whom the life was all in paine and pouerty which he endured for vs. The fift is in compassion of the poore, to the example of Iesus Christ, that by his mercie healed the poore of all corporall infirmities, and the sinner of all ghostly sickneſſe, and wee by compassion ought to giue of our goods to poore folke, and comfort them bodily & ghostly. The first thing wherein the christian man ought to follow Iesu Christ, is dolour, deuotion, charity, in contemplation of the mysteries of his natiuity, of his death and passion, of his resurrection, of his ascention, and of his aduancing to the iudgement, that oftentimes ought to be at our heart by holy meditations. And as to the last, what thing a shepheard is, I say it is the knowledge of my vocation, as each hath his, as afore is said, & also to knowe the transgressions of all these aforesaid things, how many times in each we haue transgressed, for many times we haue offended God and who that taketh heed, shall find omissions and offences without number, the which known, we ought to doubt and eschue, and doe penance. And thus it is as I know man is christian and shepheard.

The Ballad of a wise man. Chap. xv.

I know that God hath turned me,
And made me to his owne likenesse,
I know that he hath giuen to me truly,
Soule and body, wit and knowledge withis,
I know that by right wise true balance,
After my deeds iudged shall I be,
I know much, but I wot not the variance,
To vnderstand whereof commeth my folly.

I know

I know full well that I shall die,
And yet my life amend not I.
I know in what pouertie,
Borne a child this earth aboue.
I know that God hath lent to me,
Abundance of goods to my behoue.
I know that riches can me not saue,
And with me I shall beare none away,
I know the more good I haue,
The lother I shalbe to die,
I know all this faithfully.
And yet my life amend not I.
I know that I haue passed,
Great part of my dayes with ioy and pleasance,
I know that I haue gathered,
Sinnes, and also doe little penance,
I know that by ignorance,
To excuse me there is no arte,
I know that once shalbe,
When my soule shall depart,
That I shall wish that I had mended me,
I know there is no remedy,
And therefore my life amend will I.

Here followeth the ballad of the woman Shepheard, the which Ballad is very necessary and profitable to looke vpon. Chap. xvi.

In considering my poore humanity,
Aboue the earth borne with great weeping.
I consider my fragility,
My heart is ouerprest with sinning,
I consider death will come verily,
To take my life, but the houre wot not I.
I consider the diuell doth watch me,
The world and the flesh on me warreth straitly,
I consider that mine enemies they be three,
That would deliuer me from death to death.
I consider the many tribulations,
Of this world, whereof the life is not cleane.

I conſider an hundred thouſand paſſions,
That poore creatures daily fall in:
I conſider the longer I liue, the worſe I am,
Wherefore my conſcience cryeth out on me,
I conſider for ſinne ſome be damned as the booke ſaith,
Which ſhall euer be deliuered from death to death,
I conſider that wormes ſhall eat,
My ſorrowfull bodie, this is credible,
I conſider that ſinners ſhall be
At the iudgement of God moſt dreadable:
O Ieſu Chriſt aboue all things delectable,
Haue mercy on me at the dreadfull day,
That ſhall be ſo marueilous and doutable,
Which my poore ſoule greatly doth fraie,
In you that I put my truſt and faith.
To ſaue me that I go not from death.

The ſong of death to all Chriſtian people. Chap. xvii.

Though my picture be not to your pleaſance.
And if ye think be that it be dreadable,

Take

Take in worth for surely in substance,
The sight of it may to you be profitable,
There is no way also more doubtable,
Therefore learne know your selfe and see,
Looke how I am, and thus shall you be,
And take heed of thy selfe in aduenture read I,
For Adams apple we must all die.
Alas worldly people behold my manner,
Sometime I liued with bruteous vilage,
Mine eine be gone I haue two holes here,
I am meat for worms in this passage:
Take heed of wealth whyle ye haue the vlage,
For as I am thou shalt come to dust,
Holed as a thimble, what shall thee aduance,
Nought but goods deeds, thou maist me trust:
All with my selfe nesse ye must dance,
The time that I was in this world liuing,
I was honored of lowe and hie,
But I kept not my conscience cleane from sinning,
Therefore now I doe it deare abye.
Lo what auaileth couetise, pride, and enuy,
They be the brandes that do bren in hell,
Trust not to your friends when ye be dead read I,
Nor your executors, for selfe doe well,
But doe for my selfe ere euer thou die
And remember whyle thou art liuing,
That God bietted all things without nay,
Except sinne, as accordeth writing.
The diuell cannot claime thee but by sin I say,
Amend therefore betime and go the right way.
I would that I might haue but an houre or two,
To do penance in, or halfe a day,
But whyle I liued I did none doe,
But now my debts I doe truely pay,
Thou man I doe giue better councell to thee,
If that thou wilt doe after it,
Then euer any was shewed to me,
Thou art halfe warned, thinke on thy pit,
And choose of two wayes which thou wilt flie,
To ioy or paine one of the two,
In wealth or woe for euer to sit,
Now at thine owne choice thou maist go,
For God hath giuen thee free will,
Now choose the whether thou wilt do good or ill,

Hereafter followeth the ten Commandements of the diuell.

WHo so will doe my commandements,
And keep them well and sure,
Shall haue in hell great torments,
That euermore shall endure.
Thou shalt not feare God nor think of his goodnes,
To damne thy soule blaspheme God and his saints,
Euermore thine owne will be fast doing.
Deceiue men and women, and euer be swearing.
Be drunken hardly vpon the holy day,
And cause other to sinne if thou may.
Father nor mother looke thou loue nor dread,
Nor helpe them neuer, though they haue need.
Hate thy neighbour, and hurt him by enuie,
Murder and shed mans bloud hardily,
Forgiue no man, but be all vengeable,
Be lecherous indeed, and in touching detestable.
Breake thy wedlocke and spare not.

And to deceiue other by falsehood care not.
The goods of other thou shalt hold falsly.
And yeeld it no more, though they speak curteously.
Company often with women, and tempt them to sin.
Desire thy neighbors wife, and his goods to be thine.
Do thus hardly, and care not therefore.
And thou shalt dwell with me in hell euermore.
Thou shalt lie in frost and cold with sickness & hunger.
And in a thousand pieces thou shalt be torne a sunder.
Yet shalt thou die euer, and neuer be dead.
Thy meat shalbe toades, and thy drinke boyling lead.
Take no thought for the bland that I do for thee shed.
And to my kingdome thou shalt be straight led.

Here

Here followeth the reward of them that keepe theſe Commandements aforeſaid.

IN hell is great mourning,
Great trouble of crying.
Or thunder and noyes roaring,
With great plenty of wild fire,
Beating with great ſtroakes like guns,
With great froſt, and water running.
And after that a bitter wind comes,
Which goeth through the ſoules with ire,
There is both thirſt and hunger,
Fiends with hookes pulleth their fleſh.
They fight and curſe & each other redeems,
With the ſight of the diuels dreadable,
There is ſhame and confuſion,
Rumor of conſcience for euill liuing.
They curſe themſelues with great crying,
In ſtinke and ſmoake euermore lying.
With other great paines innumerable.

Man, looke that thou beware,
I will ſmite all at vnaware.

¶ It is written in the Apocalyps, that Saint Iohn ſaw an horſe of a pale colour, on the which horſe ſate death, and hell following the horſe. The horſe ſignifieth the ſinner that hath a pale colour, for the infirmity of ſinne, and beareth death, for ſin is death to the ſoule, and hell followeth for to englut and ſwallow him if he die impenitent. Chap. xix.

ABoue this horſe blacke and hideous,
Death I am that fiercely doe ſit.
There is no fairneſſe but ſight tedious.
All gay colours I doe hit,
My horſe runneth by dales and hilles,
And many he ſmiteth dead and killes.

In my trap I take some by euery way,
By townes and castles I take my rent,
I will not respite one an houre of a day,
Before me they must needs be present.
I slay all with my mortall knife,
And of duty I take the life,
Hell knoweth well my killing,
I sleepe neuer but wake and warke,
It followeth me euer running,
With my dart I slaie weake and starke,
A great number it hath of me,
Paradise hath not the fourth part,
Scant the x. part, wrong hath he,
I cause many to sigh at the heart,
Beware, for I giue no warning,
Come, at once when I do knocke or call,
For if thy booke be not sure of reckoning,
Thou shalt to hell body soule and all.

Hereafter followeth how euery estate should order them in their degree. Chap. xx.

Of a King.

THe imperiall might of a kings maiesty,
On foure pillars grounded is gouernance,
First do right, iustice and equite,
To poore and rich both in a ballance,
Then his regall might shal further and aduance,
He to be liberall with force and humanity,
And after victory haue mercy and pitty.

Of a Bishop.

O ye halfe Gods flowring in prudence,
Ye Bishops with your deuout pastorality,
Teach the people with delicate eloquence,
Annoint your flocke with Christ diuinity,
Feed the poore people with hospitalitie.
Be meek and chast in this militant Church,
Do first your selfe well in example of your urch.

Of Knights.

O ye knights refulgent in fortitude,
With labour and trauaile to get loue nobly,
Fight for the poore commons that be poore and rud
And if need be, for the Church thou die,
Loue truth, hate wrong and villanie.
Appeale the people by thy magnificence,
And vnto women be shield of defence.

Of Iudges.

O ye Iudges gouerning the Law,
Let not your hands be anointed with meed,
Saue all true men, rebels hang and draw,
To auoide fauour, let righteousnesse proceed,
For a good name is better then riches indeed.
Some say that Lawes truth is laid down,
And therefore loue and charity is out of towne.

Of Marchants.

O ye marchants that neuer say ho,
Of lucrous winning you haue great pleasure,
Let conscience guide you where euer ye go,
Vnto all men giue you weight and measure,
Deceiue no man, of falshood take no cure.
Sweare none oathes, people to beguile,
All sleight and vsurie from you exile.

Of Masters.

O ye masters and housholders all,
That haue seruants vnder your cure,
Put them to labour whatsoeuer befall,
And let the yong folke of awe be in vre,
After their age intreat each creature:
Seruants wages pay ye well and euen,
If ye do not, it crieth vengeance to heauen.

Of all women.

O ye women of each manner degree,
To your husbands, be neuer disobedient,
Desire not aboue them the soueraignte,
For then ye do as Lucifer did incontinent,
That would be aboue the high God omnipoteut:
Shamefastnesse, dread, cleannesse and chastity,
Of verie right all these in womanhead should be.

The generality.

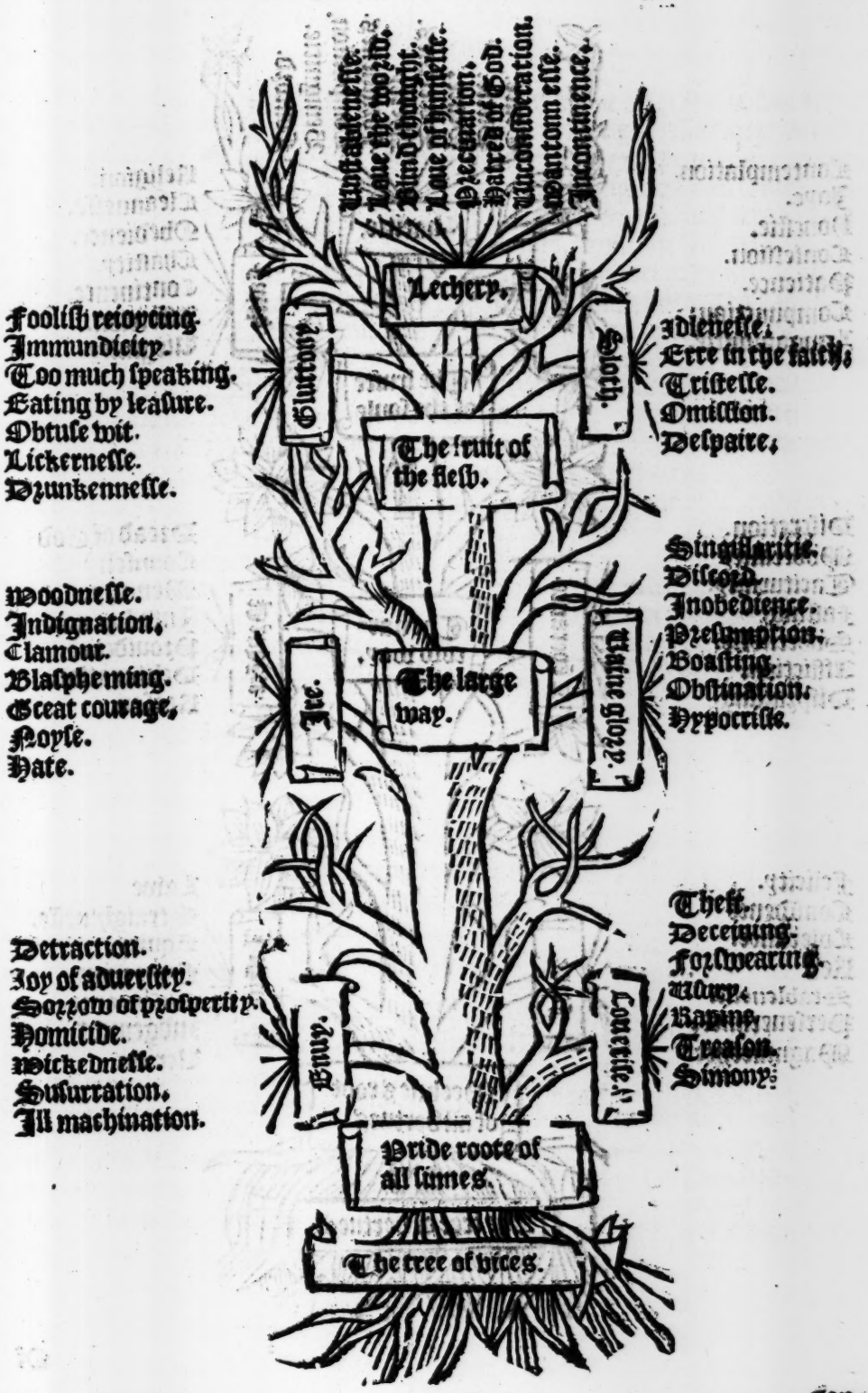
Goe home ye persons and couch not in Court,
To teach Christs seruants, and keepe thy owne labour,
Thou niggard sowe out thy hoord
In houshold, and be none extortioner.
Monke pray, preach Frier, Marchant go neare and feare,
Dread God, keepe his law, and honour your king,
And your reward shall you haue at your ending.

Thus endeth the estate and order of euery degree.

Of the tree of vices, and after followeth the tree of meeknesse, mother and roote of all vertues. Chap. xxi.

HEreafter followeth the tree of vices, and then after that is the tree of vertue set, that after euerie sinne beholding, they may looke on it as a mirror, and take of the fruit of spirituall refection, and flie the dead tree of vices. For after the tree of vices followeth the signification of euerie nature named in the said tree of vertues, and first is humanitie or meeknesse, mother of all vertues, and root of the tree, the which whē it is stedfast, the tree standeth vpright, and if it faile, the tree falleth with all his branches. Humilitie is a voluntarie inclination of the thought and courage, comming of the knowledge of God, and it hath seuen principal branches that constituteth the tree of vertues, and they be these. Charity, Faith, Hope, Prudence, Attemperance, Justice, and Force, and out of euery of them commeth diuers other vertues as the tree sheweth, and is declared afterward compendiously.

Unfa-


Unstablenesse.
Loue the world.
Blind thought.
Loue of himselfe.
Precination.
Hatred of God.
Unconsideration.
Wantonnesse.
Incontinence.
Lechery.
Gluttony.
Sloth.
The fruit of the flesh.
Ire.
The large way.
Vaine glory.
Enuy.
Louetise.
Pride roote of all sinnes.
The tree of vices.
Foolish reioycing.
Immundicity.
Too much speaking.
Eating by leasure.
Obtuse wit.
Lickernesse.
Drunkennesse.
Woodnesse.
Indignation.
Clamour.
Blaspheming.
Gceat courage.
Noyse.
Hate.
Detraction.
Joy of aduersity.
Sorrow of prosperity.
Homicide.
Wickednesse.
Susurration.
Ill machination.
Idlenesse.
Erre in the faith.
Tristesse.
Omission.
Despaire.
Singularitie.
Discord.
Inobedience.
Presumption.
Boasting.
Obstination.
Hypocrisie.
Theft.
Deceiuing.
Forswearing.
Vsury.
Rapine.
Treason.
Simony.

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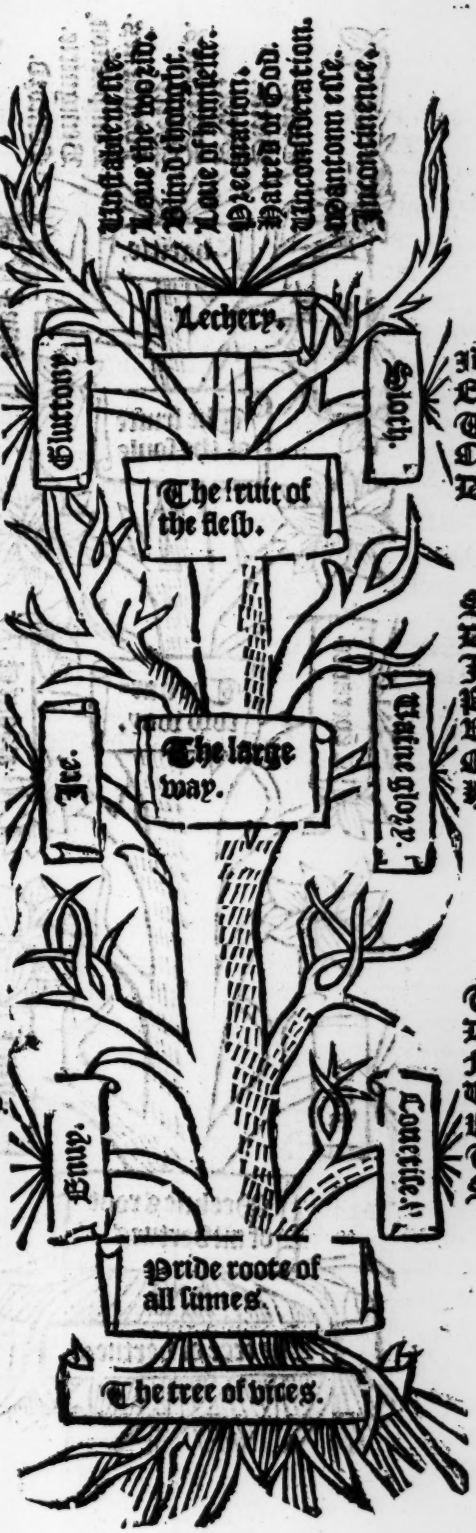


Foolish reioycing.
Immundicity.
Too much speaking.
Eating by leasure.
Obtuse wit.
Lickernesse.
Drunkennesse.

Idlenesse.
Erre in the faith.
Tristesse.
Omission.
Despaire.

Woodnesse.
Indignation.
Clamour.
Blaspheming.
Great courage.
Noyse.
Hate.

Singularitie.
Discord.
Inobedience.
Presumption.
Boasting.
Obstination.
Hypocrisie.

Detraction.
Ioy of aduersity.
Sorrow of prosperity.
Homicide.
Wickednesse.
Murmuration.
Ill machination.

Theft.
Deceiuing.
Forswearing.
Vsury.
Rapine.
Treason.
Simony.

Contemplation.
Ioye.
Honestie.
Confession.
Patience.
Compunction.
Longanimitie.

Religion.
Cleannesse.
Obedience.
Chastity.
Continence.
Affection.
Virginity.

Discretion.
Moderality
Taciturnity.
Fasting.
Sobernesse.
Affliction.
Dispraising.

Dread of God
Counsell
Memory.
Intelligence.
Prouidence.
Deliberation.
Reason.

Felicity.
Confidence
Coleraunce.
Rest
Stablenesse.
Perseuerance.
Magnificence.

Lawe
Straightnesse.
Equity.
Correction.
Obseruance.
Iudgement.
Veritie.

Of Charitie.

CHarity is a right high vertue aboue all other. and is an ardent desire well ordained to loue god & his neighbor, and these be the branches, grace, peace, pitie, sweetnes, mercy, indulgence, compassion, benignity, and concord. Grace is, by the which is shewed an effectual seruice of benenolence amongst friends, from one friend to another, Peace is tranquility and rest wel ordained of the courages of them that be concording vnto God. Pittie is affection and desire to succour and helpe each one, & commeth of sweetnes & grace, of benign thought and courage that one hath. Sweetnesse is by the which tranquilitie and rest of courage of him that is sweete and honest by none improbity, ne by any point of dishonesty. Mercie is a pitifull vertue and equall dignation to all, with inclination of compacient courage in them that sustaine affliction. Indulgence is remission of the euill doing of other, by the consideration of himselfe, he hath offended diuers, to haue remission of God for the offences he hath done. Compassion is a vertue the which ingendereth an affection or condolent courage for the dolour and affliction that he seeth in his neighbour. Benignity is an ardent regard of courage and diligence from one friend to another, with a replenishing dulsure and sweetnes of good manners that one hath. Concord is a vertue that commeth of couenance of courages concorded and alied in right vndefiled, in such sort as they abide vnited and conioyned stedfastlie without duplicity or vnstableneste of thought or courage.

Of Faith.

FAith is a vertue by the true knowledge of visible things hauing his thought elauate in holy studying for to come to the beleefe of things that we see not, and these bin the branches Religion, Cleannes, Obedience, chastity, Continence, Virginity, and Affection Religion is by the which bin exercised and done the diuine seruices to God, and vnto his saints with great reuerence & great diligēce, the which seruice bin done ceremonially & sweetly Cleannes or virginity is integrate, well, and purely kept, as well in body as in soule, for the regard that a man hath of the loue or feare of God. Obedience is a voluntary and free abnegation and renouncing of his owne will by pittifull deuotion. Chastity is cleanlines and the honest habitude of all the body by ardent heat and furiosity of vices so domaged and holden subiects. Continence is by the which impituosity of carnall desires beene refrained and withholden, by a moderation of counsell taken of himselfe or other. Affection

fection is effusion of pittifull loue to his neighbour, comming of a reioyting conceiued of good faith in them that they loue. Liberality is a vertue by the which the liberall courage is not kept by any manner of couetise, for doing plentrous largition of his goods without excesse, but moderately to them that haue need.

Of Hope.

Hope is a mouing of courage abiding stedfastly to take and haue the things that a man appetiteth and desireth, of the which the branches bin Contemplation, Ioy, Honestly, confession, Patience, compunction, and Longanimity. Contemplacion is the death and destruction of carnall affections, by an interior reioycing of thought eleuat to comprise high things. Ioye is iocundity spirituall comming of the contempment of the things present and worldly. Honestie is a shame by the which a man yeeldeth himselfe humble toward euery man, of the which commeth a laueable profit, with faire custome and honesty. Confession is by the which the secret sicknesse of soule is releuate and shewed vnto the confessor to the prayling of God, with hope to haue mercy. Patience is will, and inseparable sufferance of aduersary and contrary things, for hope of eternall glory that we desire to haue. Compunction is a dolour of great value sighing for feare of the compunction diuine, or for loue of the paiment that we abide. Longanimity is infatigable will to accomplish the holy and iust desires that a man hath in his thought.

Of Prudence.

Prudence is diligent keeping of himselfe with discreet prouidence, to know and discerne which is good, and which is bad, and the branches are these. Feare of God, councell, memory, Intelligence, Prouidence, and Deliberation. Feare of God is a diligent keeping, which wakeneth on a man by faith and good manners of the diuine commandements. Councell is a subtile regard of thoughts, that the causes of such things a man would doe, or that a man hath in gouerment, be well examined and brought about. Memory is a representation imaginatiue by regard of the thought of things preteritiues and passed that a man hath seene and done, or heard recounted and told. Intelligence is for to dispose by bruacity reasonablie or euidentlie the state of the time present, or of the things that bin now. Prouidence is that

by

that by which a man gathereth in him the aduantrement of things to come by prudent subtiltie and regard of things passed. Deliberation is a consideration replenished of maturity and esperance tofore the beginning of such things as one hath delibered and purposed to do or make.

Of Attemperance.

Attemperance is a stedfast and a discreet domination of reason, against the impiteous mouings of the coutage in things illicit and vnlawfull, and these be his branches. Discretion, Morality, Taciturnitie, Fasting, Sobernelle, Affliction, and dispraising of the world. Discretion is a reason prouided & assured, and moderate of the humane mooumgs, to iudge and discerne the cause of all things. Morality is to be tempered and ruled iustlie and sweetlie, by the manners of them with whom they be conuersant, keeping alwayes the vertue of nature. Taciturnitie is to attemper himselfe of enuttie and dishonest words, of the which vertue commeth a fruitfull rest vnto him that so himselfe moderateth. Fasting is a vertue of discreet abstinence the which a man keepeth, ordained to wake and keep the sanctified things interiors. Sobernelle is a vertue pure, and immaculate attemperance of the one part and of the other of a man, of the bodie and soule. Affliction of body is it, by the which the seeds of the wanton and wilfull thoughts, by discreet chastisings be oppressed. Dispraising of the world is amorous loue that a man or a woman hath to the spirituall things comming, and hauing no regard to the caduche things and transitories of this world.

Of Iustice.

Iustice is a vertue whereby grace of communitie is vpholden, and the dignity of euerie person is obserued, and their owne yeelded, and the branches be these. Law, Straitnes, Equity, Correction, Obseruance, Judgement, and vertue. Law is by the which all lawfull things bee commanded to be done, & to defend all things which ought not to be done. Straightnes is by the which iuridike vengeance is prohibited, and straitly is exercised iustice to the transgressors that haue offended. Equitie is a right worthie retribucion of merite to the ballance of Iustice, right wisely and iustly thought. Correction is for to inhibite and defend by the bridle of reason all errors, if any bee accustomed for to doe any euill. Obseruance of swearing is a Iustice to constraine any

nolible transgression of law or customes promulged to the people. Judgement is by the which after his merits or demerits of any persons heard, is that he haue torment or suffer death for his euill doing or guerdon, and reward for his benefits. Verity is that by the which any sayings or doings be recited or shewed by approuable reason, without to adiust, diminish, or to make it any otherwise then it is.

Of Force.

FOrce, or for to haue a sure and stedfast courage among the aduersities of labors and perils that may happen to come, or into the which a person may fall And the branches be these, Magnificence, Confidence, Tolerance, Rest, Stableneſſe Perseuerance, and reason. Magnificence is a ioyous cleernes of courage, administring things laudable and magnificenciall, that is to say, hie and great. Confidence is to arrest and hold strongly his thought and his courage, by vnmooueable constance among such things as be aduerse and contrarie. Tollerance is quotidianly or dailie suffering and bearing the strange improbites and molests, that is to say, persecutions, opprobries, and iniuries that other folke doe. Rest is a vertue by the which a sickneſſe is giuen vnto the thought of contentment of the vnstableneſſe of transitory things and worldly vanities. Stableneſſe is to haue the thought or courage stedfast and sure without casting on diuers things by any varying or changing of time or places. Perseuerance is a virtue that establisheth and confirmeth the courage by a perfection of vertue that is in a man, to be perfect by force of longanimitie. Reason is a vertue by the which a man commandeth to do such things as be counceled and deliuered for to come to the end, which a man knoweth to be good and vtile to be done and had.

Here endeth the flower of vertues, and how they be named and signified in the tree figured.

How Shepheards by calculation and speculation know the xii. signes in their course raigning and domining ouer the xii. parts of mans body, and which be good for letting of blood, and which be indifferent, or euill for the same.

Chap. xxii.

Some

Some shepheardes say that mã is a litle world by himselfe, for likenesses & similitudes that hee hath of the great world, which is the aggregation of the nine skies, foure elementes, and all things in them contained. First, a man hath such a likeneg in the first mobile, that is the soueraigne skie, and principall parts of the great world. For like as in his first mobile the Zodiake is deuided in xii. parts by the xii. signes, so man is deuided to xii. parts and holdeth of the signes, euery part of his signe as this figure sheweth. The signes be these. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces: of the which three be of the nature of the fire, that is, Aries, Leo and Sagittarius, & three of the nature of the aire, Gemini, Libra, and Aquarius. And three of the nature of earth, Taurus, Virgo, and Capricornus. The first that is Aries, gouerneth the head and face of man, Taurus the necke and throat bole, Gemini the shoulders, the armes, and hands, Cancer the breast, sides, mike, and lights, Leo the stomacke, the heart, and the backe, Virgo the belly, and the entrailes, Libra the nauill, the groines, and the parts vnder the branches, Scorpio the priuy parts, the genitales, the bladder, and the fundament, Sagittarius the thighes only, Capricornus the knees only also, Aquarius the legs and from the knees to the heeles and ankles, and Pisces hath the feet in his dominion.

A man ought not to make incision, ne touch with yron the member gouerned of any signe, the day that the moone is in it, for feare of the great effusion of blood that might happen, ne in likewise also when the Sun is in it, for the danger and perill that might ensue.

Hereafter followeth the nature of the xii. signes.

ARies is good for blood-letting when the moone is in it, saue in the part that it domineth.

Aries

Aries hot and dry, nature of fire, and gouerneth the head and the face of man, good for bleeding, when the moon is in it.

Taurus is euill for bleeding. Taurus is dry & cold, nature of the earth, and gouerneth the necke, and the knot vnder the throat, & is euil for bleeding.

Gemini is euill for bleeding, Gemini is hot and moist, nature of aire, and gouerneth the shoulders, the arms, & the two hands, and is euil for bleeding

Cancer is indifferent for bleeding. Cancer is cold and moist, nature of water, and gouerneth the breast, the stomacke and the mile, and indifferent that is to say, neither too good nor too bad for letting of blood.

Leo is euil for bleeding. Leo is hot and dry, nature of fire, and gouerneth the backe and the sides, and is euill for bleeding.

Virgo is indifferent for bleeding. Virgo is cold and dry nature of earth, and gouerneth the wombe, and inward parts, and is not good ne very euill for bleeding.

Libra is right good for bleeding. Libra is hot and moist nature of ayre, and gouerneth the nauill, the reynes, and the low parts of the wombe, and is good for bleeding.

Scorpio is indifferent for bleeding. Scorpio is cold & moist, nature of water, & gouerneth the members of man, & is neither good ne bad for bleeding.

Sagittarius is good for bleeding. Sagittarius is hot and dry, nature of fire, and gouerneth the thighs, and is good for bleeding.

Capricornus is euil for bleeding. Capricornus is cold and dry, nature of earth, and gouerneth the knees, and is euill for bleeding.

Aquarius is indifferent for bleeding. Aquarius is hot & moist of nature, & gouerneth the legs, and is neither good ne euill for bleeding.

Pisces is indifferent for bleeding. Pisces is cold and moist nature of water, and gouerneth the feet, and is neither good ne bad for bleeding.

Aries, Libra, and Sagittarius be right good.

Cancer, Virgo, Scorpio, Aquarius, & Pisces be indifferent.

Taurus, Gemini, Leo, and Capricornus, be euill for bleeding.

A picture of the Phisnomy of mans body, and sheweth in what parts the vii. Planets haue domination in man. Chap. xxiii.

By this figure one may vnderstand the parts of mans body, ouer the which the planets haue might and domination to keep them from touching any parte of the same. while that the planet of the said party is combined with any other planete malefici, without hauing regard of some good planet, that might vnmunder and let his euill course.

Anothomie.

Anothomie is an vnlike woorde to the rude people, and yet it is a woorde that comprehendeth the whole state of mans body, and therefore it is called the figure Anothomie, because it anothomizeth and vnmindeth hereafter, and it is called by the name of Death, because it maketh all men dye. Therefore this figure hath the bones and iointes of all the parts of the body, as well the sinewes as the bones, as the head, necke, shoulders, armes, handes, breast, backe, haunches, thighes, knees, legges, and of the feet, which bones shall be named hereafter in their kinde.

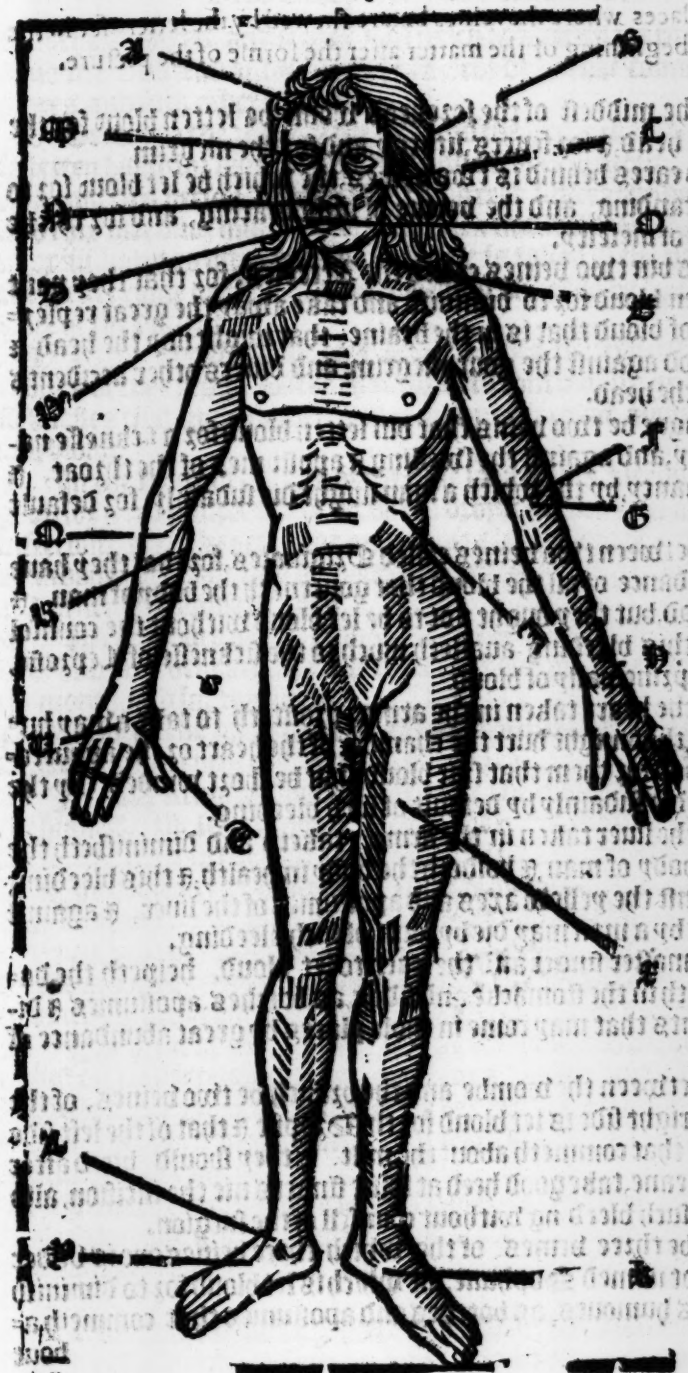
The names of the bones in a mans body, and the number of them, which is in all two hundred eight and forty. Chap. xxiiii.

FIrst on the ſummer of the head is a bone that couereth the braine the which ſhepheards call the Capitall bone. In the ſkull be two bones, which be called parietalles, that holdeth the braine cloſe & ſtedfaſt. More lower in the braine is a bone called the crowne of the head, and on the one ſide and on the other be two holes, within the which is the pallis or roofe bone. In the part behind the head be foure like bones, to the which the chine of the necke holdeth The bones of the noſe be two. The bones of the chaftes be xi. And of the nether iaw be two. Aboue the oppoſite of the braine there is one behind named collaterall. The bones of the teeth be xxx. eight before, foure aboue, and foure vnderneath, ſharp and trenching for to cut the mozſels and there are foure ſharpe, two aboue, and two vnderneath, and be called conines, for they reſemble conies teeth. After theſe be xvi. that be as they were hammers or grinding teeth, for they chaw and grind the meate the which is eaten, and there is on euery ſide foure aboue and foure vnderneath, and then the foure teeth of ſapience on eth ſide of the chaftes. one aboue, and one vnderneath In the chine from the head downwards be xxx. bones, called knots or ioynts. In the breaſt afore ſeuen bones, and on euery ſide xii. ribs. By the necke between the head and the ſhoulders be two bones, named the ſheares. After be the two ſhoulder blades. From the ſhoulders to each elbow in each arme is a bone called the adiutor. From the elbow to the hand on each arme be two bones that be called cannes. In each hand be viii bones, aboue the palme be foure bones, which be called the combe of the hand. The bones in the fingers in each hand be xv in euery finger three. At the end of the ridge be the huckle bones, whereto be faſtned the two bones of the thighs. In each knee is a bone, called the knee plate. From the knee to the foot in each legge be two bones, called cannes or marrow bones. In each foot is a bone, called the ancle or pinne of the foot: behind that ancle is the heele bone in each foot, the which is the loweſt part of a man, and aboue each foot is a bone called the hollow bone. In the plant of each foot be viii. bones, then be the combes of the feet, in each of which be v bones. The bones in the toes in each foot be the number of xxiii. Two bones be afore the belly for to hold it ſtedfaſt with the two branches Two bones be in the head beh nd the eares, called oculars. Wee recken not the tender bones of the end of the ſhoulders, nor of the ſides, nor diuers little griſtles and ſpelders of bones, for they be comprehended in the number aboueſaid.

Thus endeth the Anotomy, and followeth the phlebotomy.

Hereafter followeth the names of the veines, and where they reſt, and how they ought to be letten bloud.

We



The names of the places where the veines be, are shewed by the letters set in the margent at the beginning of the matter after the forme of the picture.

A The veine in the middest of the forehead would be letten bloud for the ache & paine of the head, & for feuers, litargy, and for the megrim.

B About the two eares behind is two veines, the which be let bloud for to giue cleere vnderstanding, and the vertue of light hearing, and for thicke breath, & for doubt of melelry.

C In the temples bin two veines called the Arteries, for that they pant the which bin letten bloud for to diminish and take away the great repletion & aboundance of bloud that is in the braine, that might noy the head & the eies, & it is good against the gout megrim, and diuers other accidents that may come to the head.

D Vnder the tongue be two veins that bin letten bloud for a sickneſſe named the Esquamy, and against the swelling & apostumes of the throat, & against the Equinancy, by the which a man might die sudainly for default of such bleeding.

E In the necke between two veines called Originales, for that they haue the course & aboundance of all the bloud that gouerneth the body of man, & principally the head, but they ought not to be let bloud without the counsel of the surgion, & this bleeding auaileth much to the sickneſſe of Lepzoſie, when it commeth principally of bloud.

F The veine of the heart taken in the arme, profiteth to take away humours or ill bloud that might hurt the chamber of the heart or the appurtenance, and it is good for them that spitt bloud that be short winded, by the which a man may die sudainly by default of such bleeding.

G The veine of the liuer taken in the arme, taketh and diminisheth the great heat of the body of man, & holdeth the body in health, & this bleeding is profitable against the yellow axes and apostumes of the liuer, & against the plurisie, whereby a man may die by fault of such bleeding.

H Between the master finger and the leach to let bloud, helpeth the dolours that commeth in the stomacke and sides, as botches, apostumes & diuers other accidents that may come in those places by great abundance of bloud & humours.

I In the sides between the wombe and the branch be two veines, of the which that of the right side is let bloud for the Dropsie, & that of the left side for euery sickneſſe that commeth about the mult. & they should bleed after persons be fat or leane, take good heed at foure fingers nie the incision, also they not to make such bleeding without counsell of the surgion.

K In euery foot be three veines, of the which three veines one is vnder the ancle of the foot named Sophane, the which is let bloud for to diminish and put out diuers humours, as botches and apostumes that commeth about

bout the groy es, and it profiteth much to women for to cause their menstruositie to discend and to fixe the emeroydes, that commeth in the secret places, and such other like.

L Between the wrest of the foot and the great toe is a veine the which is letten bloud for diuers sicknesses and inconueniences, as the pestilence, that taketh a person suddenly by the great superabundance of humours, and this bleeding must be made within a naturall day, that is to wit, within xxiiii. howres after that the sicknesse is taken of the patient, and before the Feuer come on him, and this bleeding ought to be done after the corpulence of the patient.

M In the Angels of the eies be two veines, the which be let bloud for the rednes of the eyes, or water that runneth continually, and for diuers other sicknesses that may happen and come by ouer great abundance of humors and bloud.

N In the veine of the end of the nose is made a bleeding, the which is good for a red pimpled face, as be red drops pustules smal scabs, and other infections of the heart, that may come therein by the great replexion and abundance of bloud and humours, and it auaileth against pimpled noses, and other semblable sicknes.

O In the mouth in the gummes be foure veines, that is to wit, two aboue and two beneath, the which be let bloud for the chasing and canker in the mouth, and for toothach.

P Between the lip and the chinne is a veine that is letten bloud to giue amendment to them that haue an euill breast.

Q In each arme be foure veines, of the which the veine of the head is the highest, the second next, is from the heart, the third is of the liuer, and the fourth is from the milt, otherwise called the low liuer vaine.

R The veine in the head taken in the arme, ought to bleed for to take away the great replexion & aboundace of bloud that may annoy the head, the eyes, and the braine, and auaileth greatly for transmutable heats, and swellings of the throat, aud to them that hath swollen faces and red, and to diuers other sicknesses that may fall by too great aboundance of bloud.

S The veine of the milt, otherwise called the low vaine, should bleed against all feauer tertians, and quartaines, and it ought to be made a large and lesse deepe wound then in any other veine, for feare of wind that it may gather & for more inconuenience, for feare of a sinew that is vnder it, which is called the Lezard.

T In each hand be three veines, whereof that above the thumbe ought to bleed, to take away the great heat of the visage, and for the thicke bloud and humours that be in the head, this vaine euacuateth more then that of the arme.

V Between the little finger and the lech finger is letting of bloud, that auaileth greatly against feuer tertians & quartaines, and against flumes, &

diuers other lettings that commeth to the paps and to the milt.

r In each thigh is a veine, of the which the bleeding auaileth against the dolours and swellings of the genitours, and for to auoid and driue out of a mans body humors that be in the groines.

y The veine that is vnder the ancle of the foot without, named Sciat, of the which the bleeding is much worth against the paines of the branches, and for to make depart and issue diuers humours, which would assemble in the said place, and auaileth greatly to women for to restraine their menstruosity when they haue too great aboundance.

Thus endeth the Anotomy and Flebotomy of the humane bodies, and how one should vnderstand them.

HEre before we haue saide of the regard of planets vpon the parts of man, and the diuision and number of the bones of mans body, and now followeth to know when any man is whole or sicke, or disposed in any wise to sickenesse. Wherefore three things been, by the which Shepheards know when a man is whole or sicke, or disposed to sickenesse. If he be whole, to maintaine and keep him, if he be sicke, to search remedy to heale him. If he be disposed to sickenesse, to keep him that he fall not therein. And to know each of the said three things, the Shepheards put diuers signes. Health properly attemperance, accord, and equality of the foure equalities of man which be hot, cold, drie, and moist. The which when they be well tempered and equall, that one surmounteth not the other, then the body of man is whole. But when they be vnequall and distempered, that one domineth ouer another, then a man is sicke, or disposed to sickenesse, and they be the qualities that the bodies holdeth of the elements, that they be made and composed of, to wit, of the fire heat, of the water cold, of the ayre moist, and of the earth dry. The which qualities when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dyeth, and the soule departeth.

Signes by the which Shepheards know a man whole and well disposed in his body. Chap. xxv.

THe first signe whereby Shepheards know a man to be whole and well disposed in his body, is when he eateth and drinketh well after the conuenance of the hunger and thirst that he hath, without making excesse. Also when he digesteth lightly, and when that he hath eaten and drunken empeseth and grieueth not his stomack. Also when he feeleth good sauour and appetite in that he eateth & drinketh. Also when he is hungry and thirsty at the howres they ought to eat and drinke. And when he reioyceth

him

him with merry folke. And when they play gladly any play of recreation, with fellows of merry courage. Also when he playeth gladly in fields and woods, to take the sweet ayre, and sport in meddowes by waters sides. Also when he eateth gladly, & with good appetite of butter, cheese, flawnes, sheeps milke without leauing any thing in his dish to send to the almes-house. And when he sleepeth well without hauing dreame of his marchandise. Also when he feeleth him light, and that he waketh well. Also when he sweareth soone, and that neeseth little or nothing. And when he is neither too fat nor too leane. Also when he hath good colour in his face, and that his wits been all well disposed for to doe their operations, as his eyes for to see, his eares to heare, his nose to smell, &c. And thus we leaue off the continuance of age, the disposition of the body, and also the time. Of other signes I say nothing, but these be the most common, and that ought to suffice for shepheards to know the signes of health.

Signes opposite to the precedents, by which shepheards know when they or other been sicke.

FIrst, when he will not well eate, ne drinke, or that they haue none appetite to eate at dinner or supper, or when he findeth no sauour in that he eateth and drinketh, or that he is hungry and may not eat, when his digestion is not good, or that it be too long. Also when he goeth not to the chamber moderately as he ought to doe. Also when he is heauy and sad in ioyous companies, when sickness causeth a man to be thoughtfull. Semblably, when he may not sleep nor take his rest aright and at due howres, Also when his members bin heauy, as his head, his legges, and his armes. And also when he may not walke easily and lightly, and that he sheweth not often, & his colour is pale and yellow, or when his wits, as his eyes, his eares, and the other do not kindly their operation. In likewise when he may not labour and trauel. Also when he forgetteth lightly that which of necessity ought to be kept in memory, and when he spitten often, or when his nosetrils aboundeth in superfluous humours. And when he is negligent in his workes, & when his flesh is blown or swollen, in the visage in his legs, or his feet, or when his eyes be hollow in his head. These been the signes that signifieth a man being in sickneſſe, and who that hath most of the foresaid signes, most is sicke,

Of other manner of signes almost semblable to them aboueſaid, & sheweth the replexion of euill humors, for to be purged of them. Chap. xxxvi.

REplexion of euill humours, and disposition of sickneſſe, after the opinion of Shepheards, the which replexion is knowne how to purge the

said

laid humors that they ingender on sickness, and bin broken by the signes that followeth. First when a man hath ouer great readinesse in the face, in the handes, or in the nailes, hauing also the veines full of bloud, or bleede too much at the nose, or too often, or haue paine in the forehead. Also when the eares soundeth, and when the eyes water or be full of gum, and haue the vnderstanding troubled, and when the pulse beateth too fast, and when the belly is long resolute and laxe, and when one hath the sight troubled, and eating without appetite. And all the other signes before said bin, by the which one may know the body euill disposed, and haue in it corrupt humors, superfluous and euill.

Thus finish the signes, by the which Shepheards know when they be whole and wel disposed, and other signes opposite, by the which they know when they be sicke or ill disposed.

A diuision and regime of time, of the which shepheards vseth, after that the season and time requireth. Chap, xxvii.

For to remedy the sicknesses and infirmities that a man hath, and to keepe him from them which he douteth to come. Shepheards say that the time naturally chaugeth foure times a yeer, and so they deuide the yeer into foure quatters, that is, Ver, Summer, harueft, & winter. And in each of these quarters they gouerne them vs the season requireth to their mindes, and the better it is for them. And as the season chaungeth, so change they their manner of liuing and doing, and say that changing of time without taking good heed, often ingendereth infirmities, for that in one time behoueth not to vse some meats which be good at another time, as that bled in winter is not good in summer, and so of the other seasons. And for to know the changing of time after the said parties, they consider the course of the Sunne by the twelue signes, and say that euery of the said foure quarters and seasons dureth three months, and that the Sun palleth by three signes, that is to wit, in prime time by Pisces, Aries, and Taurus, and these be the moneths, Febzuary, March and Aprill, that the earth and trees reioyceth, and chargeth with green leaues & flowers, as it is a pleasure to behold. In summer by Gemini, Cancer, and Leo, and the months bin May, June and July, that the fruits of the earth groweth and ripeneth. In harueft by Virgo, Libra, and Scorpio, and the months bin August, September, and October, that the earth and trees dischargeth fruits and leanes and that time each felleth and gathereth the fruits. In winter by Sagittarius, Capricornus, and Aquarius, and the months been November, December, and January, that the earth and trees beene as dead and vnclothed, of leaues, fruits, and of all greenesse. After the which foure seasons, Shepheards deuiseth the time that man may liue in foure

ages

ages, as youth, strength, age, and decrepit, and bin likened to the foure seasons of the yeere: That is to wit, youth to Prime time, that is, hot and moist, and as the hearbs and trees of the earth grow, so doth man in youth, vnto xb. yeers, grow of body, in strength, beauty and vigor. Force is likened vnto Summer, hot & dry, & the body of man is in force & vigor, & ripeneth vnto xlb. yeers. Age is compared to the time of Harueſt, cold & dry, that man leaueth off growing & feebleth, & thinketh how to gather & ſpare for feare of default & need when as hee commeth to ſtooping age. & dureth to lxb. yeers. Decrepit is likened vnto the ſeaſon of the Winter, cold & humid by abundance of cold humors, & default of naturall heat: in which time man ſpendeth that which he had gathered & kept in the time paſſed, and if he haue ſpared nothing, he abideth poore and naked, as the earth, trees, and dureth vnto lxii. yeers or more. Prime time is hot and moiſt, nature of ayre, complexion of the ſanguine. Summer is hot dry, nature of fire, complexion of cholericke. Harueſt is cold and dry, nature of earth and complexion of the melancholy. Winter is cold and moiſt, nature of water, complexion of the flegmaticke. When complexion is well proportioned, it forleth it ſelfe better diſpoſed in the time ſemblable to it, thē it doth in other times. But for that euery man is not well complexioned, they ought to vſe as ſhepheards doe, that is, to take regiment to keep themſelues after the ſeaſons, and gouerneth them by their enſignements and teachings, which they ble in euery quarter of the yeer to liue the longer, wiſelier, and merrilier.

The regiment for Prime time, March, Aprill, and May.

IN Prime time, ſhepheards keep themſelues meetly well cloathed, not ouer cold, nor ouer hot, as with linſie wolſie, Doublets of Fuſtian, and gowones of a meetly length, furred with Lambe moſt commonly. In this time is good letting bloud, to auoide the euill humours that were gathered in the winter time. If ſickneſſe doe happen in prime time, it is not of his nature, but proceedeth of the humors gathered in the winter paſſed. Prime time is a temperate time to take medicines for them that be corporate and full of thicke humors to purge them. In this time they ought to eate light meats, which doe refreſh, as Chickens, kids with verjuyce, Borage, Beets, yolks of egges, egges in moone ſhine, Roches, Perches, Pickerels, and all ſcaled fiſh. Drink temperate wine, Beer or Ale, ſo that they be not too ſtrong, ne ouerſweet: for in this time all ſweet things ought not to be vſed: and a man ought to ſleep long in the morning, and not on the day. The ſhepheards haue a generall rule or cuſtome for all ſeaſons that auaileth much againſt all infirmities and ſickneſſes that is, not to leeſe his appetite for eating, and neuer to eat without hunger. Alſo ſay they, that all manner of fleſh and fiſh is better roſted then ſodden, and if they be ſodden, to

broſſe

broile them on a Gridyron, on the coales, and they bin the more wholesome.

The regiment for the time of Summer, Iune, Iuly, and Auguſt.

THe ſhepheards in ſummer bin cloathed with light gowns and ſingle their ſhirts and ſheets that they lie in be linnen, for of all cloath it is the coldeſt, they haue doublets of ſilke or ſay, or of Canuas mannerly made, and they eat light meats, as Chickens with partriges, young Hares, Rabbets, Lerrile, Purſelaine, Melons, Gowrds, Cucumbers, Peares, plumbs, and ſuch fiſh as are aforenamed. And alſo they eate of meats that be freſh. Alſo they eat little and often, they breake their faſt or dine in the morning before the ſunne ariſe, and goe to ſupper ere it deſcend, and they eate often of the aboue ſaid meats and ſowper for to giue them an appetite. They eat but little ſalt meats, and refrain them fro ſcratching, they drinke oft freſh water when they be thirſty, ſaue only at dinner and ſupper time, and then they do drinke feeble green Wine, ſingle Beere or ſmall Ale. Alſo they keepe them fro ouer-great trauell, or ouer ſorting themſelues, for in this time is nothing grieuoſer then chaang. In this ſeaſon they eſchue the company of women, and they bath them oft in cold water to aſſwage the heat of their bodies enforced by labours. Alway they haue with them ſugarcandie or other Sugar, whereof they take litle and often, and each day in the morning they do force them by coughing and ſpitting, to voide flegmes, and voide them aboue and below the beſt that they can, and waſh their hands with freſh water, their mouth and viſage.

The regiment for Harueſt, September, October, and Nouember.

IN haruell, ſhepheards bin clothed as in Prime time, ſaue their clothes are a little warmer. In this ſeaſon they vſe diligence to purge and clenſe themſelues, bleeding alſo to temper the humours of their bodies: for it is the contagioueſt ſeaſon of the yeere, in the which perilous infirmities happen, and therefore they eat good and wholſome food, as Capons, Hens, young Pigeons that begin to flie, and drinke good Wines, and other good drinkes without making exceſſe. In this ſeaſon they refraine eating of fruits, for it is a dangerous ſeaſon for agues: and they ſay, that he had neuer ague that neuer eat fruit. In this ſeaſon they drinke no water, and they put no part of them in cold water, but their hands & face. They keep their hands fro cold in the night and morning, and ſleepe not in the noone time, and refraine ouer great trauell, and endure not too much hunger, ne thirſt, but eat in due ſeaſon and not when their maws be full.

The

The regiment for Winter, December, Ianuary, and February.

THe shepheards in winter are clothed in thick gowns of rough cloth hie shorne well furred with fore. For it is the warmest furring that is, and Cats, Conies, Lambs, and diuerse other thicke furres that be good and wholsome. In the winter shepheards do eate beefe, Porke, Brawne of Harts Hinds and all kind of venison, Partriges, Fesants, Hares, fowles of the riuer, and other meats that they loue best: for that is the season of the yeere that nature suffereth greatest plenty of vitle for the naturall heat that is drawn within the body. In this season also they drinke oft strong wines, after their cõplexion, bastard or Oley. Twice or thrice in the weeke they vse good spices in their meats. For this is the wholsomest season of all the yeer in the which chanceth no sicknesse, but by great excesse and outrages done to nature, or by euill gouernment. Shepheards say also that Prime time is hot & moist, of the nature of ayre, complexion of the sanguine, and that in the same season nature reioyceth, and the pores open, and the bloud spreads through the vaines more then another time. Summer is hot and dry, of the nature of fire, and complexion of cholerick, when one ought to keep him fro all things that procure heat, all excesse, and hot meats. Harvest is cold and dry, of the nature of earth, & complexion of melancholly, in the which time one ought to keep him from doing excesse more thẽ at other times. But winter is cold and moist, of the nature of water, and complexion of flegmatick, then ought a man to keepe him warme and meanly to liue in health.

Here is to be noted, that a man is made of the foure Elements, of which one hath domination alwayes aboue the other: and that man on whom the fire ruleth is said to be cholerick, that is to say, hot and dry. He on whom the ayre hath rule, is said to be sanguine: that is to say, hot and moist. He on whom the water hath gouernance, is said to be cold and moist, that is to say flegmaticke. And he on whom the earth raigneth is said to be melancholly, that is to say, cold and dry. Of which complexions more shall be spoken in the beginning of phisnomy.

A regiment of shepheards of certaine things good for the body of man, and of diuers other things opposite to the same. Chap. xxviii.

TO smell the sauour of musks, and of quibeles, of cammamel, to drinke wine measurably, not to eat too much sage, to cover thy head, of the washing of thy hands and feet, measurably walking, measurably sleeping, to heare sweet noyses of minstrelsie or singing, to eat mustard & pepper, to smel the red rose, and wash thy temples with water of red roses.

Euill

Euill for the braine.

All maner braine of beasts, gluttony, drunkennes, late supper, to sleepe much after meat, corrupt ayre, anger heauines, to vncouer thy heate, to eate softly, too much heat, too much waking, too much walking, milke, cheese, nuts, to eate ere thou be hungry, bathing after meat, onions, garlick, great notse, to smell to a white rose, and much stirring.

Good for the eyes.

The red rose, beruaine, rew, fenell, Salendine, enfrage, pimpernell, oculi Christi, to plunge thine eyes in cleare water, oft to look on green colour, measurable sleep, to looke in a faire glasse, oft to wash thy hands and feet, make the stomacke well dessied, and to looke often on gold also.

Euill for the eyes.

Powder, garlick, onions, hunger, leeks, waking, and wind, hot ayre, cold ayre, drunkennesse, glutteny, milke, cheese, much beholding of bright things, alwell white as red mustard, anon to sleep after meat, too much sleeping, too much waking, too much letting of bloud, cole-worts, smoake, all things that is peppered lechery, and hot fire before the sight, euil baken bread, dust, too much weeping, all this is euill for the eyes.

Good for the throat.

Hony, sugar, butter, with a little salt licoras, to suppe soft egges. Iesope, meane manner of eating and drinking, and sugarcandy, this is good for the throat.

Euill for the throat.

Mustard, much lying vpon the breast, pepper, anger, all fired meats, and all things rosted, lechery, much walking, too much rest, much drinke, much thirst, much running, smoake of incense, olde cheese, heate or cold, and all sowre things are naught for the throat.

Good for the heart.

Saffron, borage, laughing, ioy, muske, cloues, Galingale, Nutmegs, the red rose, the violet, sugar, maces, before all other things.

Euill for the heart.

Beanes, pease, leekes, garlick, onions, heauines, anger, dread, too much busines, trauell, to drinke cold water after labor, euill tidings.

Good for the stomacke.

Red mints, red roses, cumin, sugar, sage, wormwood, calamit, to vomit euery quarter once, great hunger euery day, to stand after meat, and often walking after meales, euery cold thing, Galingale, nutmegs, Vineger, Pepper, and measurable sleep.

Euill for the stomacke.

All sweet things, for they make the stomacke to swell, nuts, old cheese, milke, hony, marrow bones that be not well sodden, to eat ere thou be hungry, to eat many sorts of meats at one sitting, to drinke or thou be a thirst,

to

to eate bread that is not well baked, and al raw flesh, fishes, heauinesse, and dread thought, ouer great trauell, stooping, falling, and all fryde meats, too much bathing after meat, and too much eating, eat when thou art ouer hot either of feuer or trauell, all milke of beasts is euill save of Goats.

For ache of the wombe.

Take tansie, rew, and sothernwood, and eate it with salt fasting when thou art a fret, and it will do it away.

For to restore the liuer.

Take a quantity of wild tansie, and stampe it, and drink it with wine or ale nine dayes or more, and he shall amend.

For fatnesse about a mans heart.

Take the iuyce of fenell and hony, and seeth them both together till that it be hard, and eat it at euen and morne and it shall auoid soone.

For hardnesse of the wombe.

Take two spoonfull of the iuyce of yuy leaues, and drinke thereof three times in the day, and thou shalt be whole.

For winde in the stomacke.

Take cumin and beat it to powder, and mingle it with redde wine, and drinke it last at night three dayes, and he shall be whole.

For the dropsie.

Take chickweed clythers, ale, and oat-meale, and make pottage therewith and vse it nine dayes, and euery day fresh, and he shall be whole.

A good drinke for the pestilence.

For the pestilence take and wash cleane a Lilly root and boyl it in white wine, til the one halfe be wasted, and then giue it the sicke to drinke, and he shall breake out full of bladders, as he were brent or scalded with hote water, and they will dry, and the person may then whole.

Hereafter followeth the foure elements, and the foure complexions of man, and how, and in what time they raigne in man. Chap. xxix.

AIre, Fire, Earth, and water. The twenty foure houres of the day and the night ruleth sanguine, cholerieke, melancholicke, and flegmaticke. Sixe houres after midnight blood hath the maistery, and in the sixe houres afore noone choller raigneth, and sixe houres after noon raigneth melancholly, and sixe hours afore midnight raigneth the flegmatick. Thus endeth the foure elements, and the foure complexions.

Here followeth the gouernance of health. Chap. xxx.

Who will be whole, and keep himselfe from sickenesse,
And resist the stroke of pestilence,
Let him be glad, and voide all heauinesse,
Flee wicked ayres, eschue the presence,
Of infect places, causing the violence,
Drinking good wines of wholesome meats take
Smell sweet things, and for thy defence,
Walke in cleane ayre, & eschue the mists blacke.

With voide stomacke, outward thee not dresse,
Rising vp early, with fire haue sustaine,
Delight in gardens, for the great sweetnesse,
To be well clad, doe thy diligence,
Keepe well thy selfe from inconuenience,
In stewes ne bathes no soiorne thou make,
Opening of the pores, this doth great offence,
Walke in clean ayre, and eschue the mists black.

Eat no raw flesh for no greedinesse,
And from fruit keep thine abstinence,
Pullets and Chickens for their tendernesse,
Eate thou with sauce, spare for no expence,
Uergious, vineger, and the influence,
Of wholesome spices I dare vndertake,
The morrow sleepe called golden in sentence,
Great helpeth against the mists so blacke.

For healthy of body, couer from cold thy head,
Eat no raw meats, take good heed hereto,
Drinke holesome wine, feed thee on light bread,
With an appetite rise from thy meat alsо.
With women aged fleshly haue not to doe,
Upon thy sleepe, drinke not off the cup,
Glad toward bed, at morrow both two,
And vse neuer late for to suppe.

And if it so be, that leaches to thee faile,
Then take good heed, to vse things three,
Temporate diet, temporate trauaile,
Not malicious, for none aduersity,
Meeke in trouble, glad in pouerty,
Rich with little, content with sufficiance,

Neuer grudging, merry like thy degree,
If phylicke lacke, make this thy gouernance.

To euery tale shew thou no credence,
Be not too hasty, ne soddainly vengeable,
To poore folke do thou no violence,
Curteise of language, of feeding measurable,
On sundry meat not greedy at the table,
In feeding gentle, prudence in daliance,
Close of tongue, of word not deceiueable,
To say the best set alway thy pleasance.

Haue in hate mouthes that be double,
Suffer at thy Table no detraction,
Haue despight of folke that make trouble,
Of false rauenours and adulation,
Within thy place suffer no diuision,
With thy houshold, it shall cause increase
Of all welfare, prosperity and foyson,
With thy neighbors liue in rest and peace.

Be cleanly, glad after thy estate,
Passe not thy bonds, keepe thy promise viue,
With three folke be not at debate,
First with thy better, beware for to striue,
Against thy fellow no quarrell to contriue,
With thy subiect to striue it were shame,
Wherefore I counsell, pursue all thy life,
To liue in peace, and get thee a good name.

Fire at morrow, and toward bed at Eue,
Against mists blacke, and ayre of pestilence,
Betimes at seruice, thou shalt the better thriue,
First at thy rising, to God doe reuerence,
Visit the poore with entire diligence,
On all needy haue compassion,
And God shall send grace and influence,
Thee to increase, and thy possession.

Suffer no surfets in thy house at night,
Ware of suppers, and grat excesse,
Of nodding heads, and candle light,

Of sloth at morrow, and slumbring idleneſſe,
Which of all vices is chiefe protectreſſe.
Voide of all drunkenneſſe, lyars and letch rous,
Of all vnthrifty exile the Miſtreſſe,
That is to say, dice, playes, and hazardours.

After meat beware, make not to long sleepe,
Head, foot and stomacke preserue ayre from cold,
Be not too pensiue of thought take no keepe.
After thy rent gouerne thy houshold.
Suffer in time in thy right hand be bold,
Sweare none other man to beguile.
In youth be lusty, and sad when thou art old,
No worldly ioy lasteth but a while.

Dine not at morrow before thine appetite,
Cleare ayr and walking maketh good digeſtion,
Between meals drink not for no forward delite.
But thirſt or trauell giue thee occaſion,
Ouer salt meat doth great oppreſſion
To feeble stomackes when they cannot refraine,
Fro nothing contrary to their complexion,
Of greedy hands the stomacke hath great paine.

Thus in two things standeth all thy wealth,
Of soule and body, who liſt them sue,
Moderate foode giueth to man his health,
And all surfets then he doth eſchue,
And charity to soule is due.
This receipt bought is of no pothecary.
Of master Anthony nor of master Hue,
To all indifferent riches dictary.

Neſcio

Neſcio quo certu lenta papauera dormit
Menſque creatorem neſcit iniqua ſuum:
En iterum toto lingua crucifigitur orbe,
En iterum toto lingua crucifigitur orbe,
En iterum patitur dira flagella deus.
Factorem factura ſuum ſtimulanq; tyrannum,
Delectis factis deſerit orba ſuis,
Inde fames venit, inde diſcordia regum,
Inde caneneis prædatibuſque ſumus,
Inde premit gladius carnalis ſpiritualem,
Et vices conuerſa ſpiritualis eum,
Hinc ſubitos Atropos prædatrix occupat artu
Nec ſinit vt doleat peni. et atque miſer.
Iurc vides igitur quam tecta ligamina nectit,
Immnndus nundus hæc duo verba ſimul.

Thus endeth the Phyſicke and regiment of beaſts
of ſhepheards.

Cœlum cæli Domini, terram autem dedit filiis hominum. Non mortui laudabunt te Domine, neque omnes qui descendunt in infernum. Sed nos qui viuimus Benedicemus Domino. Quoniam videbimus cœlos tuos opera digitorum tuorum, lunam & stellas quæ tu fundasti. Quia subiecisti omnia sub pedibus nostris, oues & boues vniuersas, insuper & pecora cãpi, volucres cœli & pisces maris qui perambulant semitas maris. Domine Dominus noster, quam admirabile est nomen tuum in vniuersa terra.

Here followeth the shepheards Astrologie. Chap. xxxi.

Who that will as shepheards that keepeth sheep in the fieldes without knowing any letter, saue only by some figures that they make in little Tables of wood, haue knowledge of the moouings and properties of the heauens. And diuers other things contained by this present compost and Kalender of shepheards, the which is extract and composed out of their kalender & put in letters, to that each may compasse & know as they the things aboue said. First one ought to know what the figure is, the disposition of the world, the number and order of the Elemẽts, and the moouings of the skie & appertaineth to be known of euery man of free condition, and noble engine. For it is a faire thing, delectable, profitable, and honest, and therewith it is necessary to haue diuers other knowledges, in especiall for the Astrologie of shepheards, which sheweth how the world is round as a ball. And after wisemen say, there is nothing so round as it. For it is rounder then any thing artificiall. And moreouer, in this world we see nothing, ne neuer shall, that is so iust and equall round as it selfe is, and is composed of the heauen, and the foure elements in fiue principall parts. After that, a person ought to know that the earth is in the middle of the world, for it is the heauiest element. Vpon the earth is the water or the sea, but it couereth not the earth to the end that men and beasts may liue therein, and the part that is vncouered is called the face of the earth, for it is as the face of a man alwayes uncouered, & the part which is couered with water, is as the body of man, which is cloathed & hid. On the water is the ayre, that incloseth the earth & the water, and is deuided into three Regions, one is low, whereas inhabiteth beasts and birds, another meane, whereas bin the cloudes, the which maketh the impressions, as lightnings, thunder and other, & is alway cold: the third is the highest, whereas is neither wind nor rain, nor tempest, nor other impressions, & there be some mountaines that attaineth vnto it, as is

Olympus

Olympus that reacheth the highest region of the ayre, and the element of fire mounteth to the skie, & the elements sustaineth the skies as pillars or beams sustaineth a house. Of such mountaines is one in Africk named Atlas

After that is the element of fire, which is neither flambe ne coales, but is pure & inuisible, for the great brightnesse, for so much as the water is more cleare and light then the earth, and the ayre more cleere and light then the water, of so much the fire is more cleere light, and fayrer then the ayre, and the skies in equipolent been cleerer, lighter, & fairer then the fire, the which turneth with the moouings of the heauens, and the next region of the ayre also, in the which is ingendred comets, the which been called starres, for so much as they be shining and mooueth as stars. After the saying of some shepheards, the fire is inuisible, for his subtilty and not for his cleernesse, for almuch as a thing is more cleer, of so much it is the more visible, for we see the skies well, but not the fire, for it is ouermuch more subtile then the ayre that is inuisible, for the same cause the earth and the water be thicke, and therefore they be visible. The skies be neither properly heauy ne light, hard, ne soft, cleere, nedarke, hot, ne cold, sweet, ne sower, colour ne sowne, ne such other qualities, saue that they be hot in vertue, for they may cause heat here beneathby their lights, moouings and influences, and be improperly hard, for they may not be diuided, ne broken. And also they be improperly colours of light in some parts, and bee thicke, as be the parties of the Starres. In the which, there may no starre, nor other party be annulled & put to, nor none may be diminished, ne taken away, and they may neither increase, ne wax lesse, nor be of other figure then round, ne they may not change, ne paire, ne wax old, ne be corrupted, ne altered, but in light only as in time of the Eclipse of the Sunne and Moone, ne they may not rest and stand still, ne turne any other wayes later ne sooner, in part ne all, ne behaue them otherwise, then after their common course, but by miracle deuine, and therefore the Stars and skies be of another nature, then the lements and the things of them composed, the which be transmutable and corruptible. The Elements and all things of them composed, be inclosed within the first skie, as the yolke of an eg, is inclosed within the white, and the first skie is inclosed of the second, and the second in the third, and the third in the fourth, and so of the other. The first skie next the elements is the sky of the moone, next is the sky of Mercury. And next is the skie of Venus, then is the skie of the sunne, then is of Mars, then of Jupiter, and after it of Saturne. And thus be the skies of the planets after their order. The eigh skie, is of the stars fixed, and bee called so, for that they mooue more regularly, and after one guise then the planets doe. Then aboue, which is the first mobile in the which nothing appeareth, as shepheards may see.

Some shepheards say, aboue this ninth skie is one Immobile, for it turneth not and aboue that is one of christall, ouer the which is the skie

imperiall

imperiall in the which is the throne of God, of the which skie shepheards ought not to speake, but onely of the first mobile, and that it containeth all together called the world. Of one thing they maruell much, that is, how God hath distributed the stars, that he hath put none in the ninth skie, and hath put so many in the eight skie, that they may not be numbred, and in each of the other seauen but one onely, in calling the sunne and the moone stars, as appeareth in the figure hereafter.

Hereafter the great master Shepheard sheweth more plainly of the foure elements, and of the similitude of the earth, and how that euery planet is one aboue another, and telleth which of them be masculine, as these fiue, Saturne, Jupiter, Mars, Sol, and Mercury. And of two feminine, as Venus and Luna. And which of them is northerly and southerly, and which be oriental or occidentall.

Of the moouings of the skies and planets, Chap. xxxii.

Some

SOme moouings bin of the skie and planets that exceedeth the vnderstanding of shepheards, as the moouing of the firmamēt, in the which bin the starres against the first mobile in an hundred yeer one degree, and the moouing of the planets in their eclipses, of the which how wel the shepheards be not gnozant of al, yet they make no mētion here, foz it sufficeth them only of two wherof the one is from ozyent into occident aboue the earth, & from occident to the ozient, vnder it, that is called the diurnall moouing, that is to say, that it maketh from day to day, xxiiii. howres, by the which moouing the ninth skie, that is the first mobile, draweth after, and maketh the other skies to turne that be vnder it. The other moouing is the seauen planets, and is from occident to ozient aboue the earth, and from ozient into the occident vnder it, and is contrary to the first, and bee the two moouings that shep-

shepheards knowledgeth, and how wel they bin oppolites, yet they moue continually, and be possible, as is shewed by example. If a ship on the sea came from orient into occident, and that he of his owne mouing went in the ship softly toward orient, this man should moue a double mouing, whereof one should be of the ship and of himselfe togither, and the other should be of his owne mouing that he maketh softly toward orient. Semblably the planets be transported with their skie from orient to occident by the diurnall mouing of the first mobile, but later and otherwise then the fixed starrs, by which each planet hath his proper mouing, contrary to the mouing of the starres, for the Moone maketh a course lesse in a moneth about the earth, then a star fixed, and the sun a course lesse in a yeer, and the other planets in a certaine time, each after the quantity of his mouing. Thus it appeareth that the planets moue two mouings, some shepheards suppose by imagination that al the skies ceased to moue by the daily mouing, the Moone would make a course in going from the occident into the orient, in as much time as lasteth now xxvii. dayes and eight howres, and Mercury, Uenus, and Sol would make in manner course in the space of a yeer, and Mars in two yeer or there about, and Saturne in thirty yeere or there about. For now they make their course or reuolutions, and accomplish their proper mouings in the time here named. The proper mouings of Planets is not straight from occident to orient, but it is as sideway, as shepheards see them sensibly, for whē they se the moon before a star one night, the secōd or third night it is behind, not straight toward orient, but shal be drawed one time toward Septentrion, another time toward Septention, and another time toward midday, and this is because of the latiude of the zodiake, in the which be the xii. signes vnder whom the Planet raigneth.

Of the Equinoctiall and zodiake that be in the twelue skies, that containeth the firmament vnder it. Chap. xxxiii.

In

IN the concaue of the first mobile, shepheards imagine to be three circles, and they bin there equally, the one is as small as a threed, and it is called Equinoctiall, & the other is large in maner of a girdle, or as a garland of flowers, which they cal the zodiake, and these two circles deuideth the one & the other equally, but not straight. For the zodiake crosseth crookedly, & the places where it crosseth bin said Equinoctials. For to understand the equinoctial, we see sensibly all the skie turn from orient into occident, and it is called the dayly mooning of diurnall then ought one to imagine a straight line that passeth through the middle of the earth, comming from the one end of the skie to the other: about the which line is made this mooning & the two ends be two points in the sky that mooueth not and be called the poles of the world, of the which one is ouer vs. by the starre of the North that alwayes appeareth vnto vs, and is the Pole artike or Septentrionall, & the other is vnder the earth, alwayes hid, called the pole Antartike or pole Austrill, in the middest of the which pole, in the first mobile, is the circle equinoctiall equally before in the part, as in the other of the said poles, and after this circle, is made and measured the daily mooning of xxiiii. houres that is a naturall day, and it is called equinoctiall, for that when the sun is in it, the day and the night bin equall through all the world. The large Zodiake as sayd is in the first mobile, also it is a girdle mannerly figured and set with Images of signes intralled subtilly and well composed, and set with fired starres, as shining Carbuncle or precious gems full of great vertue, set by the maistris right nobly adorned in the which zodiak be iii. principal points that deuideth them equally in 4. parts. One is hie, called the solstice of summer, another is low, called the solstice of winter, which when the sunne is entred in Capricorne, then is it the shortest day of winter, and men call it equinoctiall of haruest, that the sun entreth in Libra, in the month of September. And the other is called equinoctiall of prime time that the sunne entreth in Aries, in the month of March. The which foure parts deuided each in equall parts, maketh twelue parts that be called signes, named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Aries beginneth in the Equinoctiall, and crosseth the Zodiake, and when the sun is there, it beginneth to decline, that is to say, approching Septentrion, and toward vs it extendeth to the orient. Then is Taurus second, Gemini the third, and so of other as the figure hereafter sheweth. Also euery signe is deuided in xxx. degrees, and be in the zodiake ccc. 60. degrees, and euery degree deuided by 60. minutes, euery minute in 60. seconds, euery second into 60. thirds, and this diuision sufficeth for shepheards.

Here

Here followeth the story of the twelue signes. Chap. xxxiii.

Shepheards knowledgeth a subtile variation in the skies and is for three stars fixed, bee not vnder the same degrees of the zodiak, that they were created because of the mouing of the firmament the which bee against the first mobile in an hundred yeere of one degree for the which mutation the sun may haue other regard to a star and other signification then it had in the time passed, and also whe the books were made, for that the star hath changed his degree or sign, vnder which it was.

And this oftentimes causeth them that make prognostications and iudgements comming to false.

All the circles of the sky, bin narrow and small except the zodiake which is large, and containeth in length three hundred and threescore degrees, of largenes twelue, the which largenesse is deuided by the middle in degrees on the one sign, and are on the other, and this diuision is made by a line named Ecliptike and is the way of the sunne, for the sunne neuer departeth vnder that line, & thus it is alway in the middle of the zodiake, but the other planets been alwayes on the one side, or of the other of the said line, saue when they been the head or in the taile of the Dragon, as the Moone that passeth twice in a moneth, and it happen when it reuieth it is Eclipse of the Sun, and if it happen the full moone, and that it be right vnder the nayr of the sunne, it is generall Eclips, and if it be but a part, it is not seen: when it is eclipse

of

And the twelfth that ☊nisheth in orient on the earth, is named the house of charity, but this matter is difficile, for shepheards knowledging the nature and property of euery of the said twelue houses, and departeth them lightly, and sufficeth of that is said with the figure present.

Qualiter puer crescit in ventre matris suæ. Primo mense crescit cerebrum Secudo crescunt venæ. Tertio & quarto habebit omnia membra sua, sed erit sine anima. Quinto incipit venere & multum grauabit matrem suam. Sexto circundabitur pelle, & ossa crescent. Septimo vngues crescent. Octauo crescit cor & omnia viscera pretur iecur. Nono sciet mater si puer poterit bene nasci an non. Decimo crescit iecur in puero de tunc bene comparebit mulieri si bene eu eniet & puero, an non quæ in iecore irascat: quod quam cito habuit iecur tam cito nascetur vel morietur.

In quibus partibus corporis hominis sunt spiritus & intellus. Intellectus dicitur esse in fronte. Memoria in cerebro, Ira in felle, auaricia in iecore, timos in corde halitus in pulmone, cogitatio in venis, quia splene ridemus, felle irascimur, corde sapimus, iecore amamus: quibus quatuor elementis constantibus integrum est animal.

Of the twelue signes, which be good or bad to take iourneyes by land or water. Chap. xxxix.

ARies is good, ☋aurus is not so,
Gemini and Cancer will make thee glad,
But beware hardly of Leo and Virgo,
Libra for friendship full hard is Scorpio,
Sagittary good, Capricorne perillous,
Aquary by water good, Clarks prooueth so,
For best is Pisces, and most plenteous.

How the Planets raigne in euery howre. Chap. xl.

HE that wil weet how shepheards know which planet raigneth euery howre of the day, and night which planet is good, & which is bad, ought to know the planet of the day, & seeke therefore. ☋he first temporal houre of the Sunne rising that day is for the said planet. ☋he second houre is for the planet ensuing, & the third for the other, as they are here figured by order, & it behoueth to go from Sol to Venus, Mercury & Luna then come again to Saturne vnto 12. that is the howre before the sunnes going down: and incontinent after the Sunne is down, beginneth the first howre of the night that is for the vii planet, & the 2. howre of the night for the 14. and so vnto 12. howres for the night, that is, the next howre before the sun rising and come directly falling vpon the 24. planet, that is next before that of the day following. And thus the day hath 12. howrs, and the night 12. also, the which be temporall howres. different to the howrs of the clocks, the which be artificials. Shepheards say, that Saturne and Mars

be euill planets. Jupiter and Uenus good, Sol and Luna halfe good, and halfe euill. The party toward a good planet is good, and the party toward the euill planet is naught. Mercurie coniogned with a good planet is good and with an euill planet he is naught, and they vnderstand this as to the influences good or euill, that bin of the said planets there following.

The howres of the planets bin differēt to them of clocks, for the howrs of clocks bin equall at all times each of lx. minutes, but they of the planets when the dayes and the nights be equall that the sunne is in one of the Equinotts, they be equall, but as soone as the dayes lengthen or shorten, so do the naturall howres. By this it is conuenient alway for the day to haue 12. temporall howrs, and the night also, and when the dayes be long, and the howres long, and when the dayes be short, and the howres short, in like manner is the night, and neuertheleſſe an houre of the day, and an howr of the night together haue fire score minutes, as many as two howrs for artificials, that the one leaueth the other taketh. And take we our planets from the sunne rising, not before, vnto the Sunne going downe, and all the remnant is night.

Example of that which is aboue.

In

In December the dayes haue but viii. howrs artificials of clocks, & xii. temporals. let the viii. howrs artificials be deuided in 12 equall parts, and it shalbe 12 times xl. minutes, and euery part shalbe a temporall howr that shalbe of xl. minutes and no mo. Thus in December the temporal howrs of the day haue but xl. minutes, but the howrs of the night haue fourscore for in that time the nights haue xvi. hours artificials which deuided in 12. parts been fourscore minuts for euery temporal hour. Thus the houre of the nights in Decemb. haue 80. minuts, and xl. for an howre of the day: there bin fyue score minutes in two temporall howres, as many in two howres artificials that be each of xl. minus. In June is the contrary, in Marc, & in September, all howrs bin equall as the dayes bin in other months by equall portion. With euery planet here afore figured bin the signes which be the houses of the said planets, as it is aforesaid. Capricornus & Aquarius bin the houses of Saturne: Sagittarius and Pisces of Iupiter: Scorpio, and Aries of Mars: Leo, of Sol: Taurus and Libra of Venus: Gemini of Mercurie: Cancer of Luna, with other significations that would be long to recount.

Hereafter followeth the nature of the seuen Planets with the disposicions of the said Planets after the sayings of expert shepheards.

My sonne, thou shalt vnderstand,
That to auoid all idlenesse,
This matter of thou take in hand,
To read of shepheards businesse,
And specially of the Planets seuen,
Of Mars, and Saturne that is fullvile,
Also of Sol the middle heauen,
And vnder him turning, Luna and Mercury.

For to know their natures all,
In sooth it is a great cunning,
And shew what may befall,
When euery planet is raigning,
By their working oft we bin mooued,
To loue, lust, and playes of iollity,
And by some of them as Clarkes haue prooued,
They stir vs to theft, murther and vtily,
Some be not good, some be bad verily,
Some be not comfortable to man, ne beast,
Some hot, some cold, some moist, some dry,
If three be good, foure be worse at least.
Saturne is highest and coldest, being full bad,
And Mars with his bloudy sword, euer ready to kill,
Jupiter very good, and Venus maketh louers glad,
Sol and Luna is halfe good and halfe ill,
Mercury is good and euill verily:
And hereafter shalt thou know
Which of the seauen most worthy be,
And who raigneth hie, and who low,
Of euery planets property,
Which is the best among them all,
That causeth wealth, sorrow or sinne,
Tarry, and heare soone thou shalt,
Speake oft, for now I begin.

Of Saturne.

Saturnus significat hominem nigrum & croceum, ambulando mergentem in terra: qui ponderosus est, incessu, adiungens pedes & macer recurvus: habens paruos oculos ficeam cutam: barbam terram, labia spissa: calidus ingeniosus, sedoctor interfector hominemque corpore pilosum iunctis superciliis.

Here begineth of Saturne, the highest of the seauen Planets.

SAturne is the highest planet of all the seuen, he is mighty of himselfe, he giueth all the great colds and waters, yet he is dry and cold of nature & he comes into Cancer, and his chiefe signes be Aquary and Capricorn, and he compasseth all the other planets: for Saturne is next vnder the sirlf mobile, that is, vnder the skie, which mobile mooueth marueilously, for some shepheards say that hee causeth by his mooving all other planets to mooue and mooueth the mobile aboue.

Saturne is so high that the shepheards cannot wel measure it, for so high reason hath power and no further, and therefore it is more than 30. yeers ere he may run his course. When he raigneth there is much theft vsed, and little charity, much lying, and much lawing one against another, and great prisonment, much debate, and great swearing. And much plenty of corne & Hogs, great trauell on the earth, and old folke shall be very sickly, many diseases shall raigne among the people, especially in the chiefe howrs of saturne, therefore this planet is likened to age, as hard, hungry, suspitious, & couetous that seldome is content with any thing, for Saturn is enemy to all things that grow and beare life of nature, for the colde and stormy bitternesse of his time.

Of his properties.

HE that is borne vnder Saturn shalbe false, enuious & ful of debate, and full of law, he shalbe cunning in currying of leather, and a great eater of bread & flesh, hee shall haue a stinking breath, and he shall be heauy, thoughtfull, and & malicious, a robber, a fighter & full couetous & yet he shall keepe counsell well, and be wise in councelling and he shall loue to sinne wilfully, he shalbe a great speaker of tales, iusts, and Chronicles, he shal haue little eyes, black hair, great lips, broad shouldred, & shall looke downward. He shall not loue Sermons, ne go to the Church, and beware of his hands, and behold the ratel, and aboue his eares the planet raignes. The children of Saturne shall be great ianglers and chiders, blacke and leane in the face, thin bearded, euill languaged, they shalbe full of Law and vengeance, and will neuer forgiue til they be reuenged of their quarrel: and like as the planet Saturn is cold, & a great causer of Frosts & Snowes, semblably, & he that is borne vnder him shalbe cold in charity, and not misericordious but vengible, & will neuer be entreated. Also they shalbe great cursers, and beare malice long in their minds, and not forget it, they looke to be obeyed, and to haue great reuerence, and commonly will praise themselues, and talke to himselfe, and laugh at their own conceit, and all euills shal grow in them, and aboue al colours he shal loue black best. The planet of Saturne gouerns of man the ratell and aboue the eares as is aforesaid. This planet is cause of hasty death, because he is cold & dry of nature, and therefore is likened to melancholly. And the said Saturn raigneth in Aquary, Capricorn and Cancer, but specially in Aquary aud Capricorne.

Iupiter significat hominem habentem album ruborem in facie, habentem oculos non prorsus nigros nares non equales & breues cruium, in aliquo dentium habentem nigridinem, pulchre statuere, boni animi, bonis moribus, pulchre corporis hominemq; habentem magnos oculos, pupillam latam barbam crispam.

NExt after the planet of cold Saturn is the noble planet of Iupiter, which Iupiter is very pure and cleer of nature, and not very hot, but he is all vertuous: And there is fixed in Iupiter two noble signs of loue, the one is Pisces, and the other is Sagittary, signes of none euil nor vnhappines. This planet may do none euill, he is best of al the other seuen, he keepeth the liuer of man, & maintaineth it ioyously, and euermore this planet doth good, and within twelue yeers or thereabout he passeth all the twelue signes.

Of his properties.

THe man that is borne vnder him shall loue cleanlinesse of body, and will not vse to speake of ribaldry and harlotry, he shall euer loue religion, and vertuous liuing, he shall be personable of body, he shall be perfect in all maner of measures, both large and long, he shalbe white in the visage mingled with a litle rednes, large browes, he shalbe a faire speaker, and say wel behind a person, he shal loue green colour and gray, he shalbe happy in merchant ise, and shall haue plenty of gold and siluer, and he shall loue to sing & to be honestly merry: and of man he gouerneth the stomacke and armes.

Of Mars.

THe planet of Mars is called the God of battel and of war, & he is the third planet, for he raigneth next vnder the gentle planet of Iupiter. This planet Mars is the worst of all other, for he is hot & dry, & stirreth a man to be very willfull and hasty at once, & to vnhappines, one of his Signes is Aries, and the other is Scorpio, and most he is in these two signes. He causeth all warres and battells, this plannet stirreth men to beare weapons, as murtherers, daggers, swords, hilts or bowes, or some other

Mars significat hominem rubeum, habentem capillos rufos, & faciem oruandam, leuiter homines dic honestantem, habentem oculos crocos, horribilis aspectus audacem, habentem in pede signum velmaculum, hominemque ferocem habentem aspectum superbiam lentatem & audacem.

other weapon of death, and would euer beare of fighting. Therefore let euery man be ware of the dayes of Mars, and in his chefe howres that no man fight, for without doubt if God helpe him not, he shall be maimed or slaine. Also the hours of Mars is perillous meeting with theues ordred of slaying of true men. And Mars mounteth into the crabbe and goeth aboue the twelue signes in two yeer, and thus runneth his course.

Of his properties.

He that is borne vnder Mars, in all vnhappinesse is prest, he shall be a nourisher of great beasts, he is full of malice, and euer doing wrong: vnder Mars is borne all theeues & robbers that keepeth high wayes, and hurteth true men, & night-walkers, quarrell-pickers, mockers, & scolders: and these men of Mars cause war, murther, and battell, they will gladly be Smiths or workers of Iron, light fingers, and lyers, and great sweaters of oaths in vnreasonable wise, and a great surmiser and crafty, he is red and angry, with black hair and little eies, he shalbe a great walker, and a maker of swords & knives, and shedders of mans blood, a lecher, a speaker of ribaldry, red bearded, round visaged, and good to be a barber and letter of blood, & to draw teeth, and is perillous of his hands, and he will be rich of other mens goods. And of the body of man Mars keepeth the gall and the raines.

Of the noble planet Sol.

The sun is a planet of great renown and king of all the planets, the sun nourisheth euery age, & yet he is hot and dry of nature, and the planet Saturn is to him full contrary, for he is euer cold, and the noble planet of the sun is hot, and giueth all light, for when it is aboue the earth, it is day

and

Sol significat hominem habentem colorem inter croceum & nigrum, id est fuscum, rectum cum rubore, breuis statuere, crispum caluum, pulchri corporis, capillos patum rubeos: oculos aliquantulum croceos, & mixtam habet naturam cum planeta qui cum eo fuerit dummodo digniorem habeat locum eius insequitur naturam.

and when the earth doth shadow the sunne, it is night, much be we people bound to laud God for that noble planet, for he comforteth both man and beast, fish, and all foules that flieth in the ayre, all thing is glad of the sun, the red Rose and faire flowers, after that the sun goeth farre into the west they close themselues.

Of his properties.

ALmen & women that be borne vnder the sun shall be very faire, amiable of face, and their skinne shalbe right white, tender, and wel coloured in the visage with a litle rednesse, & they shal haue a pleasure in their own beauty, they shall shew their liues as they were good and holy, but they shall be secret hypocrites, if if they giue them to religion, they shall be fortunate to great promotions, they shalbe cleane and good of faith & shalbe gouernors of other people, & if they be neuer so poore, yet shal they loue hawking & hunting with hounds & hawkes & reioyce to see it, the children that is borne vnder the sunne shal desire honor & science, and shal sing very pleasantly, and they shalbe of good courage & diligent, & shal desire Lordship aboue other people, they shal giue wise iudgements, and their words shall sound all sweetly, & he beare any office he shall be liberall, and he shalbe subtile in feats of war, & many shall seek to him for counsell, he shall haue profit by women and he shalbe in seruice with Lords, and by them shall haue aduantage for his wisedome, his signe shal be in the face, he shalbe of small stature with cripse haire, and bald on the head, he will seldome be angry, and of all the members in a mans body, the sunne keepeth the heart, as the most mighty planet aboue al other.

Of

Of the gentle Planet Venus.

Venus significat hominem album trahẽtem ad ingredinem pulchri corporis & capillorum, habentem paruam maxillam pulchros oculos & pulchrum faciem, multos capillos habentem ad album confectum rubore crassum & beneuolentem.

NExt after the sun raigneth the gentle planet Venus, and it is a planet feminine, and shee is lady ouer all louers: this planet is moist & cold of nature, and her two signes is Taurus and Libra, and in them she hath all her ioy and pleasance, she causeth ioy and speciallie among yong folk, for greatly she raigneth on them, and on all men that be iealous and on weomen also, for iealousie is but loue inordinate, as when a man or woman loueth more feruently then they shold for such would neuer be from the sight of their louers: for if they be, they soone suspect them, and feare to be beguiled. There is no man that loueth a woman by carnall affection, but it is by the influence of Venus, and few men escape out of her daunger. This planet Venus, runneth in twelue months ouer the twelue signes.

Of hir properties.

WHat man or woman that is borne vnder Venus shall be a gay ouer, pleasant a delitious, & most commonlie they haue blacke eies, & little browes, red lips & cheeks, with a smiling cheere, they shall loue the voice of trumpets clarions with other minstralsie: they shalbe pleasant fingers with sweet voice, full of wanton toyes, plaies, & scoffings: they shal greatly delight in dauncing, in gambols, in leaping & springing, & will vse playing at the chesse, and at the cards, & tables, & desire oft to commune of lust and loue, and couet of sweet meats and drinks as wine, and be oft drunken, & oft desire lechery and the beholding of faire women, and the weomen of men likewise, and vse dead fleshly lusts oftentimes, they will desire faire cloaths of gay colour, and fine

with

with rings of vanity, and al vaine pleasure of the world, with faire and rich clothes, and pearles, pretious stones, they shall loue flowers with sweete smels, yet bal they be of good faith, and they shal loue other as wel as themselues, they shalbe liberal to their frieds, they shal haue few enemies, if they be browen they shalbe well proportioned of body, if they swear it is true, ye may beleeue them: and Venus gouerneth the thighs of man.

Of the faire Planet Mercury.

Mercurius significat hominem, non multum album neq; nigrum habentem colorem, frontem eleuatum, longam faciem, & nasum longum, barbam in maxillis, oculos pulchros non ex toto nigros, [illegible] & aq; perfectum magistrum.

NExt vnder Venus is the fair planet Mercury, & it is masculine next aboue the moon, and there is no planet lower then Mercury, sauing only the moon. This Mercury is verie full & deie of nature, and his principall signes be these. Gemini is the first that raigns in the armes and hands of man or woman, and the other signe is Virgo that gouerneth the nauell and stomacke of man. This planet is Lord of speech, in like wise as the sun is Lord of light. This planet Mercury passeth and circueth the xii signes in CCCxxxviii. dayes. Hereafter is shewed the disposition of the children that be borne vnder the planet Mercury, of what condition they shalbe, as Doctors of Astronomy doe discusse.

Of his properties.

WHo is borne vnder Mercury shalbe subtile of wit, and shalbe deuout person to God, and haue good coscience, & shalbe very crafty in many sciences, he with his wisedom & labor shal get him many friends and louers, he shall euer follow & resort to them that be of good maners, and shalbe fortunate on sea in marchandise, he shalbe very gracious, he shal haue harme by women, and when he is married men shall not see so much by him as before he wil haue great loue to ladies and gentle women, but

but yet they ſhall not be maſters ouer him, he wilbe a very good man of the church, or a religious man, and he ſhal not loue to go a warfare, he will hate theeues and ſwearers, and he ſhal gather great goods by his wiſedom. If he be a man of this world, he ſhalbe perfect in ſome handy craft, he ſhal loue wel to preach, and to ſpeak faire rhetorick language, and to talke of Philoſophy and Geometry, he ſhal loue well writing, and to read euer in ſtrange bookes, and to caſt accounts of great numbers, & ſhalbe a gay maker of ballads, ſongs miters, and rimes, he ſhall be perfect in the art of Muſicke, and loue it, he ſhall loue meaſuring and meeting, and ſhal be ſome great cloth maker, he ſhalbe ſeruant to ſome great Lord or a receiuer of his money, he ſhal haue a hie forehead, a long viſage, blacke eies, thick beard, a great pleder in the law, and he will meddle with other mens deeds if they doe not wel, & ſay againſt it: and Mercury gouerneth the thighs, flanks, and belly.

Of the Moone.

Luna ſignificat hominem album confectum rubore iunctis ſupercilijs benevolens, habentem oculos non ex toto nigros, faciem rotundam, pulchram ſtaturam & in facie eius ſignum in initio quod creſcit, ſignificat omne quod faciẽdum eſt, & in plenitudine quod diſtruendum quia decreſcit.

IT is to be vnderſtood that the loweſt planet of the ſeauen is named Luna, which we call the Moone, and is called feminine or female, and is called among the Shepheards the Lady of the night. for the cheefe light and cleernes that is by night, is by the preſence of the moone, for the moon is much neer approached vnto vs then any ſtar is, and therefore ſhe giues vs much more light then the ſtars doe: and alſo the moon is Lady of moiſture, & ruleth the ſea by ebbe and floud. The moon taketh her light of the ſunne 12. times in a yeer, and alſo the moone is cold and moiſt of nature, and her colours is much fairer then ſiluer, and her chiefe houſe is Cancer, and there is none of the other planets that is ſo ſlow, and goeth ſo litle circuit as doth the moon, and ſhe deſcendeth into Scorpio, and ſhe goeth about the 12. ſignes in 27. daies, and then changeth and is called new.

Of

Of hir properties.

Such men and women as be borne vnder the moone, shall be lowly and seruiceable, & very gentle. And if it be a maid child she will be very shamefast and womanly, and they shall be well fauoured both man and woman, their faces shall be full and round, and they shall be very patient folks, and will suffer much wrong ere they be reuenged, and will be soft of speech, and very curteous, and shal liue honestly with such as God shall send them, and will haue vertuous company, they shalbe well formed of body, & haue merry looks, and loue honestly to be glad, and will liue very chastly, and loue greatly the vertue of cleannesse both in word and deed: they hate lecherous talkers, and speakers of ribaldry, their colour shall bee mixed with a little rednesse, they shal gladly go attired in many coloured clothes, and they shal sweat in the forehead. Also they will haue a great desire to be masters and mistresses ouer great streames, riuers & floods, & deuise many proper engines to take fish Looke what they say, it shall be true and stedfast, & they shalbe very honest, & good goers on foot, and comfort sick persons, they shal loue well to talke sometime of maruells, they shall not keep hatred long in their mind, they shall appease the people vnder colour with their communications, as well as othee would doe with siluer. Honest women will they loue, they will hate harlots and brothels, & shall nourish their children vp in vertue & good manners. And the lites and the braines of man is vnder the gouernance of Luna.

Thus endeth the seuen Planet with their properties.

Of the Physnomy of Shepheards.

Physonomy of the which bin spoken afore, is a science that shepheardes haue to know the natural inclination of man and woman, good or euill, by diuers signes on them in beholding them onely. The which inclination we ought to follow if it be good, but if it be euill by vertue and strength of vnderstanding, wee ought to eschue and auoide it, and to withstand the said euill inclinations. Shepheards vse this science none otherwise. The prudent, vertuous and wise man, may bee of all other as touching their manners, otherwise then their signs shew in their raign. Thus the things demonstred, as to vice is not in a wise man, though the sign be so, as an ale stake, or a sign is sometime hanged before a house, in the which oft times is no Ale. Notwithstanding that a man by his wisedome and vnderstanding foloweth not the euill influences of the celestiall bodies that be vpon him, and yet he corrupteth not the signes and demonstrations of the saide influences, but those signes naturally haue seignory on them in which they bee, for to haue naturally that which they signifie, whether a man haue them or not, where-

wherefore shepheards say, that the most part of men & women follow their natural inclinations to vice or vertue, for that the most part of them be not wise and prudent as they ought to be, and they vse no vertue of their owne minds, but ensueth their sensuality, and by this the celestiall influence, of the which is shewed by signes exteriors, and of such signs is the said science of Phisnomy. For the which it behoueth first to know that the time is deuided into foure parts, as it hath bin said before, that is to wit, Primetime Summer, Haruest, and Winter that be compared to the foure Elements. Primetime to the ayre, Summer to the fire, Haruest to the earth, & Winte to the water. Of the which foure Elements euery man and woman is formed and made, and without the which none may liue. The first is hot & dry. The ayre is hot and moist. The water is moist and cold. The earth is cold & dry. Also some say, the person on whom the fire domineth, is cholericke of complexion, which is to say hot and dry. He on whom the ayre domineth, is sanguine of complexion, which is hot and moist. Hee on whom the water domineth is Flumaticke of complexion, which is moist and cold. Hee on whom the earth domineth, is melancholie of complexion which is cold and dry. The which complexions they know and discern the one from the other by signes which are said hereafter.

Of the foure complexions. Chap. xli.

The Choleriek hath Nature of fire hot and dry, and naturally is leane and

ſlender, couetous, trefull, haſtie, brainleſſe, fooliſh, malicious, deceitfull and ſubtile, wher he applieth his wit. He hath wine of the Lion, that is to ſay, when he is drunke he chideth, fighteth, and commonlie he loueth to be clad in blacke, ruſſet, and gray.

The ſanguine hath nature of ayre, hot and moiſt, he is large, plenteous, attempered, amiable, abundant in nature, merrie, ſinging, laughing, liking, ruddie, and gracious. He hath his wine of the ape, the more he drinketh the merrier he is, & draweth to women, & naturally loueth high coloured cloth.

The flumatick hath nature of water, cold and moiſt, he is heauie, ſlowe, ſleepy, ingenious, commonlie he ſpitteth when he is moued, & hath his wine of the ſheep, for when he is drunke he accounteth himſelfe wiſeſt, and he loueth moſt green colour.

The melancholy hath nature of earth, cold and dry, he is heauie, couetous, a backbiter, malicious and ſlow. His wine is of the hog, for when he is drunken he deſireth ſleep, and he loueth cloth of blacke colour.

The iudgement of mans body. Chap. xlii.

TO come to our purpoſe of ſpeaking viſible ſignes, we will beginne to ſpeake at the ſignes of the head. Firſt wee aduertiſe that one ought to beware of all perſons that hath default of members naturally, as of foote, hand, eie, or other member, and though he be but a triple, and ſpecially of a man that hath no beard, for ſuch be inclined to diuers vices and euils, & one ought to eſchue his company as his moſt all enemie. Alſo ſhepheards ſay, that much and plaine haire ſignifieth a perſon piteous and debonair. They that haue red haire be commonly irefull and lack wit, and bin of little truth. Blacke haire, good viſage, and good colour, ſignifieth very loue of Juſtice. Hard haire ſignifieth that the perſon loueth peace & concord, and is of good and ſubtile wit. A man that hath black haire and a red beard, ſignifies to be lecherous, diſloiall, a banter, and one ought not to truſt in him. The yellow haire and criſp ſignifieth a man lauohing, merry, lecherous and deceitfull. Blacke haire and criſp ſignifieth melancholy, lechery, euill thought, and very large, hanging haire ſignifieth wit with malice. Great plenty of haire in a woman ſignifieth boiſtouſneſſe and couetiſe. A perſon with great eyes is ſlothfull, vnſhamefull, inobient, and weeneth to know more then hee doth: but when the eies be meane, ne too big ne too ſmall, and that they be not too blacke nor too greene, ſuch a man is of great vnderſtanding, curteous, faithfull, and truſty. A perſon that is bleare-eyed, goggled and ſquint, ſignifieth malice, vengeance, cautell, and treaſon. They which haue great wide eyes and hath long haire on their browes and eye-lids, ſignifieth fooliſhneſſe, hard of vnderſtanding, and robuſt wit, and be euill by nature. The perſons which haue their eyes mouing faſt from one ſide vnto another, and haue their ſight ſharpe and quicke, ſignifieth fraud and theft, and is of little truſt. The eyes that beene blacke, cleare and ſhining, been the beſt and the moſt certaine, and ſignifieth wit and diſcretion, and ſuch a

perſon

perſon is worthy to be loued, for he is full of truth, and of good conditions. The eyes that bin ardent and ſparkling, ſignifieth ſtrong heat, force, and puiſſance. The eyes that bin whitiſh and fleſhly, ſignifieth a perſon inclined to vice, lechery, and full of fraud. Shepheards ſay, that when a perſon beholdeth often a abaſhed, ſhamefact, and fearefull, and that in beholding it ſeemeth that he ſigheth, and he hath ſmall drops appearing in his eies, then it is for certaine that ſuch perſons loueth and deſireth the welth of them that they behold. But when any looketh in caſting his eyes aſide, as by wantonnes, ſuch perſons be deceitfull, and purchaſeth to grieue him and ſuch perſons will diſhonor women, and they ought to bee taken heede of, for ſuch looks be falſe, lecherous and deceiueable. They that haue ſmall grayiſh eyes and ſharpe, ſignifieth a perſon melancholous, hardy, an euill ſpeaker and cruell. And if a little vaine appeare betweene the eyes and the noſe of a wench, they ſay it ſignifieth virginity, and in a man ſubtiltie of vnderſtanding, and if it appeare great and blacke, it ſignifies corruption heat and melancholy in women, and in man rudeneſſe and default of wit, but that vaine appeareth not alwaies. But the eyes bin yellow, and haue no haire on the browes, ſignifieth meſelry and euill diſpoſition of body. Great haires and long, ſignifieth rudeneſſe, hard, engine and lechery. The beetled browes ſignifieth malice, cruelty, lechery, and enuie. And when the browes bin thin, it ſignifieth ſubtile, engine, witte, and faithfulneſſe. Hollow eyes and hanging browes, ſignifieth a perſon full of euill ſaying, of euill thought, a great drinker, & commonly applieth his minde to malice. A little ſhort viſage and a ſmall neche, a litle ſlender noſe, ſignifieth a perſon of great heart, haſty, and irefull. A long noſe and high, by nature ſignifieth proweſſe and hardines. A ſhort raiſed noſe ſignifieth haſtines, lechery hardineſſe, and an vndertaker, a hooked noſe that boweth to the vpper lip, ſignifieth malice, deceit, vntruth, and lechery. A great noſe and high in the midſt, ſignifieth a wiſe man and well ſpoken. A great noſe with wide noſtrils, ſignifieth gluttony and ire. A red face and ſhort, ſignifieth a perſon full of riot, debate and diſloyal. A viſage neither too ſhort nor too long, and that is not ouerfat, with good colour, betokeneth a man veritable, amiable, wiſe, witty, ſeruiceable, debonair, & well ordered in all his works. A fat viſage and full of red fleſh, ſignifieth gluttony, negligence, rudenes of wit and vnderſtanding. A ſlender face and ſomewhat long, ſignifieth a perſon well aduiſed in all his workes by good meaſure. A little ſhort viſage of yellow colour ſignifieth a perſon deceiuing, vntrue, malicious, and full of harme. A viſage long and faire, ſignifieth a man hot, diſloyall, ſpitefull, and full of ire and cruelty. They that haue their mouth great and wide, ſignifieth ire and hardneſſe. A little mouth, ſignifieth melancholly, beaumeſſe, hard wit, and euill thought. He that hath great lippes, hath a token of rudeneſſe and default of wit. Thin Lippes, ſignifieth lieuergulneſſe and leaſing. Teeth euen ſet and thin, betokeneth a true louer, lecherous, and

of good complexion. Long teeth and great, signifieth hastinesse and yre. Long eares signifieth follie, but it is a sign of good memorie. Little eares signifieth lecherie and theft. A person that hath a good voice well sounding is hardy, wise and wel spoken. A meane voice that is not small ne too great signifieth wit, puruetance, truth, and right wittinesse. A man that speaketh hastilie is of value. A great voice in a woman is an euill signe. A soft voice signifieth a person full of enuie, of suspicion and leasings. An ouersmall voice signifieth great heart and follie. Great voice signifieth hastines and ire. A man that stirreth alway when he speaketh, and changeth voice, is enuious, nice, drunk, lewd, and euill conditioned. A person that speaketh temperatly without mouing, is of perfect vnderstãding, of good condition, and of good counsell. A man with a rouse visage, running eyes, and yellow teeth, is of little truth, a traitor, and hath a stinking breath. A person with a long slender neck, is cruell, without pity, hasty, and brainlesse. A person with a short necke, is full of fraude, barate of deception, of malice, and none ought to trust in him. A person that hath a long thicke necke, signifieth gluttony, force, and great lechery. A manly woman that is great & truely membred, is by nature melancholius, valiant & lecherous. One that hath a great long bellie, signifieth small wit, pride, and lecherie. A little bellie and large feete, signifieth good vnderstanding, good counsell, & true. A person hauing large feete, high and curbed shoulders, signifieth prowesse, hardines, hastines, truth and wit. Shoulders sharpe and long, betokeneth lechery, vntruth, barate and vnnaturall. When the armes bin so long that they may stretch to the ioynt of the knee, it is a token of prowes largesse, truth, honour, good wit, and vnderstanding: when the armes be short, it is a signe of ignorance, of euill nature, and a person that loueth debate. Long hands and sleuder fingers signifieth subtilty, and a person that hath desire to know manie things. Small hands and short thicke fingers betokeneth folly and lightnesse of courage. Thicke and large hands, and big, signifieth force, hastinesse, hardinesse, and wit. Cleare and shining nailes of good colour signifieth wit, and increase of honour. Nayles full of white spots and cruled, signifieth a person auaricious, lecherous, proud, and of great heart, full of wit and malice. The foot thick and full of flesh, signifieth a person outragious, bigorous, and of little wit. Small feete and light, signifieth hardnesse of vnderstanding, and little truth. Feete flat and short, signifieth an anguishous person, of small wisedome and vncurtesie. A person that goeth a great pace is great of hart, and despitefull. A peson that maketh smal steppes and thicke, is suspicious, full of enuie, and euill will. A person that hath a small flat foot, and casteth as a child, signifieth hardinesse and wit, but the said person hath diuers thoughts. A person that hath soft flesh, too cold ne too hot, signifieth a well disposed person, of good vnderstanding and subtile wit, full of truth, and increasing of honour. A person that laugheth gladlie, and hath greene eyes, is

dcho-

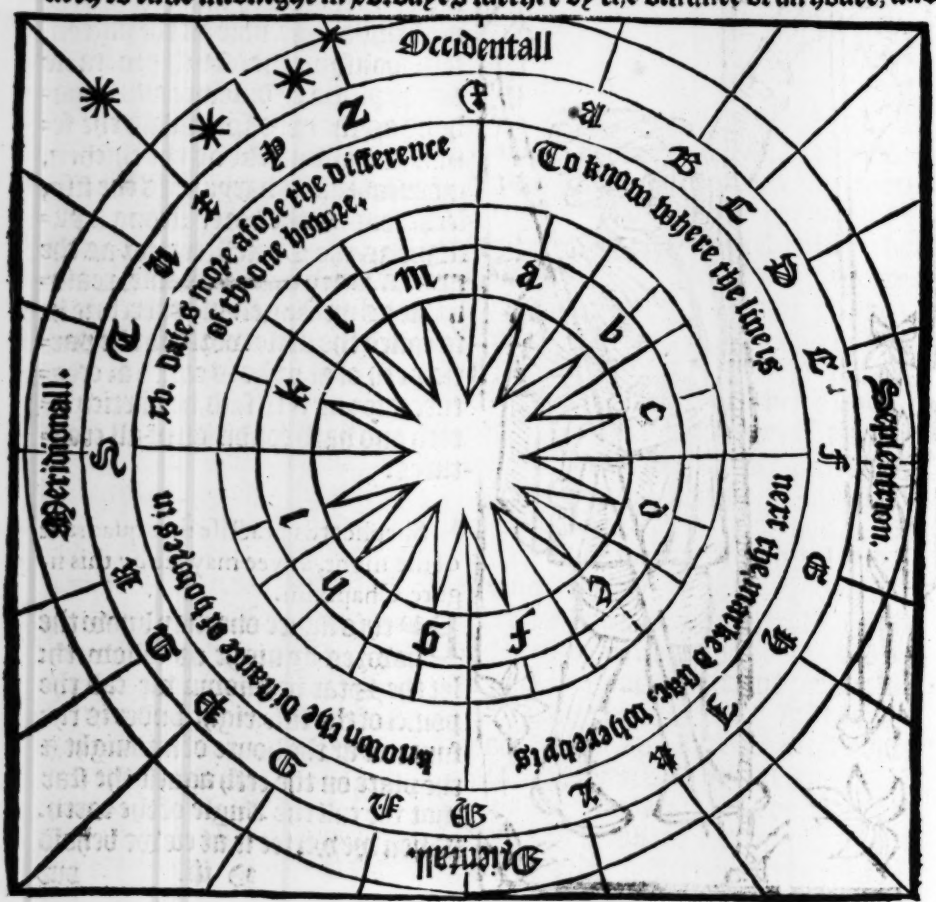
debonair of good wit, true, wise, and lecherous. The person that laugheth faintly, is slothfull, melancholious, suspicious, malitious and subtile.

Shepheards say, for that there are diuers signes in a man and woman, and that they be sometime contrary one to the other, one ought to iudg for the most part after the signes in the visage. First of the eyes for they be truest. They say also God formed no creature to inhabit the world wiser then man, for there is no condition in a beast but is comprehended in man. Naturally a man is hardy as the Lion, true & worthy as the Ox, large and liberall as the cock, auaricious as the dog, and aspre as the Hart, debonayr, and true as the turtle, malicious as the leopard, priuy & tame as the done. Dolorous & guilefull as the fox, simple and debonaire as the lambe, shrewd as the ape, light as the horse, soft and pitifull as the Bear, deer & precious as the Oliphant, good and wholsome as the vnicorne, vile and slothfull as the Asse, faire and proud as the peacock, gluttenous as the Wolfe, enuious as the Bitch, inobedict as the nightingale, humble as the pigeon, fel & foolish as the ostrich, profitable as the pismire, dissolute and vagabond as the goat, spiteful as the fesant, soft and meeke as the chicken, mooueable and varying as the fish, lecherous as the bore, strong & puissant as the Camell, traitor as the mule, addicted as the Mouse, reasonable as an Angel: and therefore he is called the little world, for he participeth of al, or he is called al creatures: for as it is said, he participateth and hath condition of all creatures.

Shepheards practise that quadrant of the night, as yee may see by this figure. Chap. xliii.

By this figure one may know the howres by night as followeth: let the Star be known we call the pomel of the skie, right vnder is the summet at the houre of midnight, & the place on the erth against the star that we call the Angle of the earth. When we wil see it, at eie we behold

our Pomel, and I behold vnder this cord, and the nether end of my cord is the angle of the earth, and the sun is right vnder it. The long line that trauerseth the star of the figure, that is the pomell of the skies, serueth for two houres, and the small lines for one houre. But yet serue lines as the changing of the star that signifieth midnight. & consequently the other howres for the long howres serue to a month, and the small to fifteen dayes. Let the cord be stretched, that it be seene ouer the pomell, note some star vnder the cord, that may be alway knowen, and it shall be that alway shall shew vs the howres of the night. After imagine a circle about the pomell, and distance of the star marked, in which circle be imagined the lines or semblable distances as in the figure. As manie distances as the marked starre shall be before the cord, so many howres shall there be before midnight, & as many as shalbe behind the cord, so many howres be after midnight. It must be known that the starre marked changed the place in xv. daies, by the distinction of an houre, a moneth of two. wherefore it behoueth to take midnight in xv. dayes further by the distance of an houre, and



in

in a month of two, and in two mouths of foure, and in three months of axe, so as in sixe moneths the star marked that was right vnder the pomell, shall be right ouer, and in other six months it will come to the point whereas it was first marked, and this said marked star one ought not to change, but ought to choose it among many for the most knowledgeable, and for the most to be found among other.

By this present figure, shepheards know by night in the fields all seasons, what time and howre it is, be it before midnight or after.

The xxiiii. letter without the figure, be for the xxiiii. howrs of a naturall day, and the xii. within bin for the xii. months. The starre in the middest is the pomell of the skies, with the which it behoueth to know one that is next it which shall be a marked starre, and it by the which one may knowe the howre in the māner as afore is said, in taking midnight in fifteene dayes, further more by the distance of an howre.

For to know by night the place against midday, as of Midnight the high Orient, and the high occident the low orient, and the low occident, and the place in the skie, ouer against which euery signe riseth. Shepheards vse this practise. They hang a cord that is made fedfast aboue and beneath, then another with a plumb, which descendeth til it be time for to stay, till they be a little distance one from another, so that one may see the starre of the pomell right vnder the two cordes at once, then they stay the corde with the plumbe aboue or beneath. Now who so will see Mid-day directly, be it Night or Day, goe on the other side of the cordes, and thou shalt see the place against midday. Then turn on the first side, and thou shalt see the place against midnight, though it be day for the hiest point of the zodiak in the longest day of summer, let the sunne be seen vnder the two cordes of the howre of Midday, and that

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he be so neer that he touch the cordes, and marke in the corde toward the Sunne, the height that he hath seene it, then by night mark some starre that one may alway know on, in the same place is the passage of the solstice of Summer. And when the dayes be at the shortest, the star which we see at midnight in the said point of midday, bin directly they that be next to the solstice of Summer, that which hath the signe next toward orient is Cancer, and the sign next toward occident is Gemini. And it is said from the height of the solstice of Summer, one may practice the low solstice of Winter, the which we see on the midday, when the day is at the shortest, ouer the place against midnight, and his next signe toward orient is Capricorn, and that toward occident is Sagittarius. One may mark the hie orient or the low, but it behoueth that it be when the dayes be at the longest or shortest, and the distance between the two orients diuided into six equall parts, by each riseth two signes, by the neerest part of the high orient, riseth Gemini and Cancer, by the second Taurus and Leo, by the third Aries & Virgo, by the fourth Pisces and Libra, by the fift Aquarius & Scorpio, by the sixt more neer the occident Capricornus and Sagittarius, and diuers other things which may be practised on the sky.

Of diuers impressions that Shepheards see in the night in the ayre. Chap. xliiii.

Shepherds that lieth by night in the fields, seeth many & diuers impressions in the ayre, and on the earth, which they which lyeth in their beds see not. Sometime they haue seen in the ayre a manner of Commet, in forme and fashion of a Dragon, casting fire by the throat. Another time they haue seene fire leaping in manner of Goats, that leapeth without long during, and other times a white impression, the which appeareth alwayes by night and at all howres, which they call the high way to S. Iames in Calice.

The flying Dragon, Goats of the fire leaping, the high-way to S. Iames in Calice.

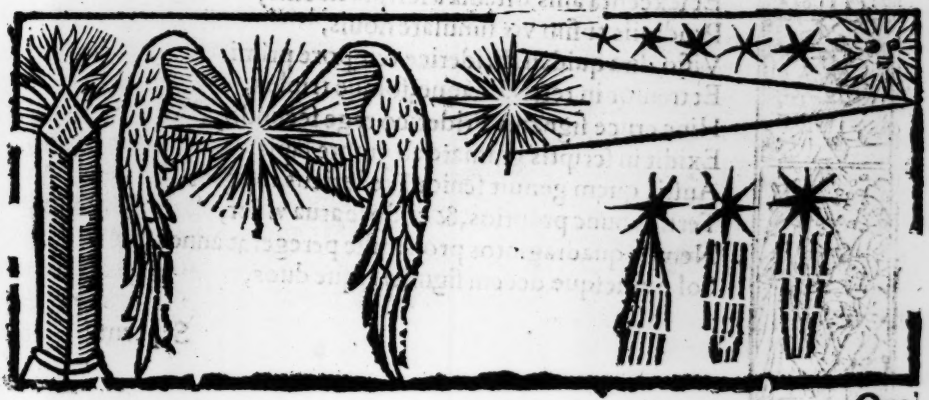
Other

Other impreſſions there be, as flames of fire that mounteth. Other as flaming of fire that goeth ſide way. Others as ſtill fire that bideth long. Other there is that maketh great flames & bideth not long. Others alſo as candles, ſometime great and ſometime little, and this they ſee in the ayre & on the earth. Another Comet they ſee falling as an ardent ſpeare.

Burning candle, Spere ardent, fire mounting, burning ſparkles, fire-brands, wilde fire.

Moreouer Shepheards ſee Comets in other manners, that is to wit, in manner of a pillar flaming, and dureth long. Another in manner of a flying ſtar that paſſeth lightly. But the third is a comet a ſtar that dures longeſt of all. They ſee other fiue ſtars erratikes, that goe not as the other, and are thoſe that they call planets, but they haue fourme of the planets, & bin Saturne, Jupiter, Mars, Uenus, Mercury, and they ſee ſtarres, of whith one is called the bearded ſtar, and the other a tailed ſtar.

Stars erratikes, Comet tayled, flying ſtar, Pillar ardent, ſtar tayled, Star haired, Star bearded.



Qua-

Quatuor his caſibus ſine dubio cadit adulter,
Aut hic pauper erit, aut ſubito morietur,
Aut cadit in cauſum qua debet iudice vinci.
Aut aliquod membrum caſu: vel crimine perdet.

Of a Thunderſtone that fell in the Dutchie of Auſtrich.

Howbeit that the impreſſions before ſeeme things marueilous to people that haue not ſeene them, they ſay that it is in party impoſſible. Know they and other, that in the yeer of our Lord Mxcii. the vii. day of November, a wonder hapned in the Earledom of Ferrare in the Duchy of Auſtrich, neere a towne named Euſzheim where that day was great thunder and orage. In the plaine fields nigh the ſaid towne fel a ſtone of thunder. which weyed two hundred and fifty pound & more. which ſtone to this preſent time is kept in the ſaid towne, and euery man and woman may ſee it that will. Of which ſtone followeth an Epitaph.

Here followeth the Epitaph of the Thunderſtone.

VErlegat antiquis miracula facta ſub annis,
Qui volet, & noſtros comparet inde dies,
Viſa licet fuerit portenta, horrendaque monſtra.
Lucere cœlo, flamma, corona, tardos
After diurna, faces, termo, & telluris hiatus,
Et bollides, typhon ſanguineuſque polus,
Circulus, & lumen nocturno tempore viſum,
Ardentes clipei, & nubigeneque feræ
Montibus, & viſi quondam concurrere montes,
Armorum & cripitus, & tuba terribilis,
Lac puere cœlo biſum eſt, frugeſque calibiſque
Ferrum etiam, & lateres, & caro, lana, cruor,
Et ſexcenta aliis, oſtenſa a ſcripta libellis,
Prodigiis auſim vix ſimulare nouis,
Viſio dira quidam Friderice tempore primi
Et tremor in terris, linaque, ſolque triplex,
Hinc cruce ſignatus Friderico rege ſecundo,
Exidit in ſcriptis gramate ab ymbre lapis,
Auſtria quem genuit ſenior Fredericus, in agros
Tertius hunc proprios, & eodore arua videt,
Nempe quadragintos proh mille peregerat annos,
Sol nouieſque decem ſigniferatque duos,

Septem

Septem præterea dat idus metuenda Nouembris
Ad medium cursum tenderat illa dies,
Cum tonat horridem crepuitque per aera fulmen
Multisonum, hic ingens condidit atque lapis
Cui species delite est acies que triangula, obtusus
Eq color & terræ format metalligere,
Missus ab aliquo fertur visusque sub auris
Saturni qualem mittere sydus habet.
Senserat hunc Ensheim sunt gaudia sesit in agros,
Illic insiluit depopulatus humum,
Qui licet in partes fuerit distractus vbique.
Pondus adhuc tamen hoc continent ecce vides
Qui mirum est potuisse hyems cecidisse diebus,
Aut fieri in tanto frigore congeries,
Et nisi anaragore refera monimenta, molarem
Casurum lapidem, credere & ista negem
Hic tamen auditus fragor vndique littore Rheni
Audit hunc vri proximus alpicola.

How the yeer goeth about by xii. months, and how a man waxeth in xii. ages of his life. Chap. xlv.

WE should beleeue that it is certain true, that the xii months & seasons changeth xii times the man, euen as the xii months changeth them in the yeer twelue times, a euery one after other by the course of nature, & so mans life changes euery yre yeer, & so after that forth to twelue ages, & euery age lasteth six yeer, & so twelue times six makes lxxii. and so long euery man may preserue his body without sickenes, if they keepe themselues wel in youth, by good diet & good gouernance, for ye know wel that many men slay themselues, & die long ere they should do, as by surfets ouer-fast meats, ouer-cold meats, or too hot in operation, contrary to their complexion, or by taking great heat, and after great cold, or by euil aires, or by taking of thoght, or by great wet going in the raine, or going wet-shod, or ouer-much vsing the company of women, or by fighting in his youth & loosing some of his blood, or by great anger, or by falls or burdens, or by too great studie ouer-teaching his mind. These with many other men may alter their complexion and shorte their liues, and all for lack of good gouerning in their youth. And they that liue till lxxii. is by their good liuing and diet. Then may they liue in decrepit, till lxx. or an hundred yeers, but few passeth that. All is Gods ordinance, to lengthen and shorten their daies at his pleasure.

Of

Of the commodities of the xii. months in the yeere, with the xii. ages of man. Chap. xlvi.

Ianuary.

The first month is Ianuary, the child is without might vntill he be fyue yeers old, he cannot helpe himselfe.

February.

The first yeer that is the first time of the springing of al flowres, and so the child til xii. yeer groweth in knowledge and learning, and to doe as he is taught.

March.

March is the budding time, and in that fyue yeers of March the childe waxeth big and apt to do seruice, and learne science from twelue to sixteen such as is shewed him.

Aprill.

Aprill is the springing time of flowers and in that six yeers he groweth to mans state in height and bredth, and waxeth wise and bold, but then beware of sensuality, for he is xxiiii.

Maie.

Maie is the season that flowres bin spread, and be then in their vertue, with sweet odors. In these six yeers he is in his most strength, but then let him gather good manners betime, for if he tarry past that age, it is hap if euer he take them, for then he is xxx. yeers.

Iune.

In June he begins to close his mind, then waxeth he ripe, for then he is xxxvi. yeers.

July.

In July he is xlii. and begins a little to decline, and feeleth him not so prosperous as he was.

August.

In August he is xlviii. and then he goeth not so lustely as he did, but studies how to gather to find him in his old age, to liue more easily.

September.

In September he is liiii. yeer, he then purueyeth against winter, to cherish himselfe withall, and keep wel together the goods he got in his youth

October.

Then is a man lx. yeers full, if he hath ought he gladdeth, and if he haue nought, he weepeth.

Nouember.

Then is man lxvi. he stoopeth and goeth softly, and looseth all his beauty and fairnes.

December.

In December is man lxxii. yeers, then had he rather haue a warm fire then a faire Lady, and after this age he groweth decrepit to ware a child again, and cannot wield himselfe, & then yong folke be weary of his company, but if they haue much goods, they bin full euill taken heed of.

Of

of the sunne, it is not generall through all the climates, but onely in some, but when it is eclipse of the moone, it is generall ouer all.

Of two great circles, that is to say, one Meridian, and the other Oryson, that intersequeth the one the other, and crosseth directly.

Meridian is a great circle imagined on the skie, which passeth by the poles of the world, & by the point of the sky right ouer our heads, the which is called Zenich, and when the sunne is come ouer from Orient vnto that circle it is midday, and therefore it is called Meridyan, and the half of that circle is ouer the earth, and the other vnder it, that passeth by the point of midnight, directly oppo site to Zenich, and when the Sunne toucheth the part of the circle, it is midnight, & if a man goe toward orient or occident, he hath new meridian, and therefore it is sooner midday to them that bee toward Orient, then to other: if a man stand still his Meridian is one still, or if he goe toward mid-day or septentrion, but if he stirre, he hath other Zenich and these two circles crosseth directly: orizon is a great circle that diuedeth the part of the sky that we see, from that we see not. And shepheards say, that if a man were in a plaine Country, hee should see iustly halfe of the sky, which they call their emisphery, that is to say, halfe spheare & orison is ioyning nigh to the earth, of the which orison, the entry is the middle, & is the place in the which we haue bin: thus each is always in the midst of his orison & Zenich is the pole, & as a man transporteth him from one place to another, he is in the other planets against the sky, & hath other Zenich and other orison, all orison is right other oblike. They haue right orysou that abideth vnder the Equinoctiall, and haue their Zenich in the Equinoctial, for theyr Oryson intersequeth and deuideth the Equinoctial, euen by these two poles of the world, in such wise, that none of the poles of world is raised aboue theyr orison ne depriued vnder it, but they that habit other where then vnder the equinocnall haue their Oryson oblike for theyr orison followeth and deuideth the Equinoctyal side way, and not right, and there appeareth vnto them of all times, one of the poles of the world raised aboue theyr orison, and the other be euer hidd, so that they see them not, more or lesse after diuers habitations, and after that they be of farreneffe from the Equinoctiall, and the more that the one pole is raysed, the more the oryson oblike, and the other pole depriued, & is to wit, that there is as much distance from the oryson to the pole, as is from the Zenich to the Equinoctonal, and that Zenich is the fourth part of Meridian, or the middest of the bow diurnall, of the which the two ends bee on the Oryson. And also that of the Pole vnto the Equinoctiall, is the fourth part of all the roundnesse of the skies, and also of the meridian circle, sith it passeth by the poles, and crosseth the Equinoctiall directly. Example of the oryson of Paris after the opinion of shepheards, ouer the which Oryson they say

 that

that the pole is rayſed 49. degrees, wherefore they ſay alſo, that from the Zenich of Paris vnto the equinoctiall bee 49. degrees, and that from the oriſon vnto the zenich, is the fourth part of the Meridian citcle, bee lxxx. degrees, and from the pole to the Zenich be xli. degrees, and from the pole vnto the ſolſtice of ſummer be lxii. degrees, and from the ſolſtice vnto the equinoctiall be 32. degrees, there be from the pole vnto the equinoctiall 50. degrees, and is the fourth part of the roundneſſe of the ſky: from the equinoctiall vnto the ſolſtice of winter be 33. degrees, and from the ſolſtice vnto the oriſon 18. Thus ſhall the equinoctiall be raiſed ouer the oriſon 12. degrees, and the ſolſtice of ſummer 63. degrees, in the which ſolſtice is the ſun at the howre of noone the longeſt day of ſummer, and then it entreth into Cancer, and is moſt neereſt to our habitable parts, that may be. And when the ſun is in the ſolſtice of Winter, the ſhorteſt day of the yeer at the howre of noon, it entreth into Capricornus, and the ſaid ſolſtice is not raiſed ouer the oriſon of Paris, but 8. degrees. The which eleuations and riſings a mā may find plainly, ſo that he know one only, and in euery region in like wiſe after the ſituacion.

Of the two other great cyrcles of the skye, and foure ſmall.

Two great circles bee on the ſky, named colours, deuideth the ſkyes in foure equall parts and croſſeth their ſelfe directly, the one paſſeth by the poles of the world and by the two ſolſtices, and the other by the poles alſo, and by the two equinoctials. The firſt ſmal Circle is called the Circle Artike, becauſe of the pole zodiake about the pole Artike, and his like is to his oppoſite, named the Circle Antarike. The other two be named Tropikes, the one of ſummer, and the other of winter. The Tropike of ſummer is cauſe of the ſolſtice of ſummer: beginning of Cancer, & the Tropike of winter of the ſolſtice of winter, beginning of Capricorne, and be equally diſtant one Circle from the other. Here ought to be noted that the diſtances of the pole artike to the Circle artike, and the diſtance of the Tropik of ſummer to the equinoctionall, & that of equinoctionall to the tropike of winter, and from the Circle antartike to the pole antartike, are juſt equall, each of 24. degrees & a halfe, or thereabont, then the diſtance from the equinoctiall to the tropike of ſummer, & from the Circle artike to the pole, make togither 47. degrees. The which take away of the quarter betweene the pole and the equinoctiall, whereas be lxxx. degrees, ſaue that there abideth 44, that be the diſtance betweene the tropike of Winter, and the Circle antartike, and theſe Circles be ſaid little, for they be not ſo great as the other, neuertheleſſe they be deuided each by CCC. lx. degrees as the greateſt.

Of the riſing and reſconſing of the ſignes in the oriſon. Chap. xxxv.

Oriſon

Orison and emisphery differed, for orison is the circle that deuideth the part of the sky which we see, from that vnder the earth we see not. Also orison is a circle that moueth not, but as we moue from one place to another, but emisphery turn continually for one part riseth and mounteth ouer orysō and the other part reconseth and entreth vnder it: thus orison riseth ne reconceth. Meridian also riseth not ne reconseth. Equinoctiall is the diurnall circle, that riseth and reconseth regularly, as much in one houre as in another, and all in 24. howres. Zodiake the large circle and oblike, whereon the signes be, riseth and reconseth all on a day naturall, but not regularly, for it riseth more in one houre then in another, for that is euer ouer our orison is oblike, and deuideth the zodiake in two parts, whereof one is euer our orison, and the other vnderneath. Thus halfe of the signes riseth ouer our orysō euery day artificially, be it short or long and the other halfe by night, wherefore it behoueth, that in dayes which be shorter then the nights, the signes riseth sooner, and in long dayes more at leisure, and thus the zodiake riseth not regularly in these parts as the equinoctiall, but there is double variation, for halfe of the zodiake that is from the beginning of Aries vnto the end of Virgo, altogether taketh as much time in rising, as halfe the equinoctiall that is by it, and they beginne to rise in a moment, and end in a moment also But this halfe of the zodiake riseth sooner in the beginning, and this halfe of the equinoctiall more at leisure, and this is called their obliquement. Also the other halfe of the zodiake, that is from the beginning of Libra vnto the end of Pisces, and halfe of the equinoctiall that is by it, beginneth and loueth to rise together, but the Equinoctiall in that part in the beginning riseth sooner, and the zodiake more at leisure, and this is called rising directly. And whether that riseth sooner, the equinoctiall or the zodiake, yet alwayes they end together. Example of the two mouings aforesaid, as if two men went from London to Windsore, and departed both together, and that at the beginning the one goe fast, and the other softly, he that goeth fast should be sooner in the midway then the other, but if he that went fast to the midway go softly and the other fast they shall be both at once in Windsore. Also the halfe of the zodiake from the beginning to Cancer, vnto the end of Sagittary, in rising beates more then halfe of the Equinoctiall, so that this halfe riseth all right, and the other halfe of the zodiake riseth oblikely.

Of the diuisions of the earth, and of the Regions.
Chap. xxxvi.

FIrst, ere we speake of the starres, & knowledge that shepheards haue, we will say of the diuision of the earth, and of the partes after their opinion, wherefore it is to be noted that the earth is round and therefore as a man goes from one country to another, he hath other orizon then he had, and there appeareth other part of the skie, and if a man wēt from septēntrion strait toward midday, the pole artike to him shall be lesse raised, that is to say, more nigh approching to the earth, and if he went contrary wise it should be more raised, that is to say, appearing higher, and therfore if he went toward midday vnder a meridian wheele, that the pole artike were lesse raised ouer his orizon by the 30. part of one of the vi. part of the Arke Meridian, he should passe the 20. part of the 6. parts of halfe the circuit on the earth, & to him the pole should be lesse rayled by one degree, or to the contrary, till it were more raised of one degree, then he should passe one degree of the circuit of the earth of the which all the degrees together be cce. lx. And one degree of the earth containeth 12. leagues and an halfe or thereabout, and euery league is 2 mile. And as the speare of the sky is deuided by the four lesse circles fiue parties called Zones, so the earth is deuided into fiue regions, whereof the first is between the pole artike, & the circle artike. The second is between the circle artike and the tropike of summer. The third is between the tropike of summer & the tropike of winter. The fourth is betwe en the tropike of winter and the circle Antartike. The fift between the circle antartike and the pole antartike. Of which parts of the earth some shepheards say, that the first and the fift be inhabitable for their ouer great coldnesse, for they be too far from the sunne. The third is in the middle, is too neere vnder the way of the sun, and is inhabitable for the great heat. The other two parts the second and the fourth, be neither too neare, ne too faire from the sunne, but be moderate in heate and cold, and therefore they be inhabitable if there be no other letting: and suppose it be true, yet it is not impossible to passe ouerthwart the region vnder the way of the sun, called Zone, turned to go from the second to the fourth. For some shepheards would haue passed which would haue shewed it, wherefore they say that there is no region habited but the second, wherein we and all other be.

Of the variation that is for diuers habitations and Regions of the earth. Chap. xxxvii.

Shep-

Shepheards say, that if it were possible that the earth were inhabited all about, and pose the case that it were so, first they that inhabit vnder the Equinoctiall haue alwayes the dayes & the nights equall, and haue the two poles of the world at the 2. corners of the orizon, & may see al the starrs when they see the two poles, and the sunne passeth twice a yeer ouer them, that is, when it passeth by the equinoctials. Thus the sunne is to them the one halfe of the yeer toward the pole artike, and the other halfe toward the other pole, and therefore they haue two winters in a yeer without great cold: one is, when we haue winter, and the other when we haue summer. Semblably they haue two Summers, one is March, when we haue prime time, and the other in September, when we haue haruest, and by this they haue foure solstices two hie, when the sun passeth by their zenich, and two low, when it declineth one way or other, and thus they haue foure vmbres or shadowes in a yeer, for when the sunne is in the equinocts twice in the yeer, in the morning their shaddowes be in the occident, and at night in the orient, and then at noon they haue no shaddowes, but when the sunne is in the signes septentrionals, their shadowes be toward the parts of the signes meridionals, and so againward Secondly, they that inhabit between the Equinoctiall and the Tropike of summer, haue in likewise two summers and two winters, and foure shadowes in a yeere, and they haue no difference of the first, sane that they haue longer dayes in summer, and shorter in winter, for as the Equinoctiall lengtheth, so likewise doth the dayes in summer, and in that part of the earth is the first clymate, and almost halfe of the second, & is named Araby, wherein is Ethiopia. Thirdly they that inhabit vnder the Tropike of summer, haue the Sun ouer their heads: and at the day of the solstice of Summer at noone, they haue their shadowes smaller then we haue, and there is a part of Ethiope. Fourthly, they that be betweene the tropike of summer, and the circle Artike, haue longer daies in summer then the aboue said, in as much as they be further from the Equinoctiall, and shorter in winter, and they haue the sunne ouer their heads ne toward septentrion, and that part of the earth we inhabite Fiftly, they that inhabit vnder the circle Artike, haue the ecliptike of the zodiake to their orizon, and when the sun is in the solstice of summer, it reconeth not, & thus they haue no night but naturall dayes of 24. howres. Semblably when the sun is the solstice of winter, it is naturall day when they haue continuall night, and that the sunne eteth not to them. Sixtly, they that be between the Circle artike, and the pole artike, haue in Summer diuers natural daies, that be to them one day artificial without any night. And also in winter be many naturall dayes, which are to alwayes night. & the more that it approcheth the pole, the more is the artificial day of summer long, and dureth in some place a weeke, in other a moneth, in other two, in other three, in other more, & proportionally the night is greater, for some of the signes be euer on their orizon, and some alwayes vnder, and as long

as the sunne is in the signes aboue it is day, & while it is in the signs vnderneath it is night. Seuenthly, they that inhabit right vnder the Pole, haue the sunne halfe of the yeer on their orizon, and haue continuall day & the other halfe of the yeer continuall night, and the equinoctiall is in their orizon that deuideth the signes six aboue & six beneath, wherefore when the sun is in the signes that be hie, and toward them, they haue continuall day: and when it is in the signes toward midday they haue continual night, & thus in a yeer they haue butone day and one night. And as it is said of that part of the earth toward the pole Artike, a mã may vnderstand of the other halfe, and of the habitations toward the pole Antartike.

The deuision of the earth and of the parts inhabited.

Shepheards and other, as they deuide the earth inhabitable in 7. parts that they call climates. The first Diamerous. The second Climate Diaciens. The third Dalixandry. The fourth, Diathodes. The fift climate Diaromes. The sixt Daboristines. The seuenth Diarpheos. Of the which, each hath his longitude determined, and the latitude also, and the neerer they be to the Equinoctiall, the longer they be, and larger, and proceed in longitude from orient to accident, and in latitude, from midday to septentrion. The first climat after some shepheards containeth in length halfe the circuit of the earth, that is, two houndred thousand and foure hundred mile, and it hath a hundred thousand and two hundred mile of length. The second and so of the other, for the lessing of the earth comming toward Septentrion. To vnderstand what a climate is, after the saying of the shepheards. A climate is a space of earth equally large, whereof the length is from orient to occident, and the breadth is comming from midday, and from the earth inhabitable toward the Equinoctiall, drawing to septentrion, as much as an horologe or clocke changeth not. For in earth habitable the clockes change vii. times in the bredth of the climates. It is of necessity to say that they be seauen, and wher the variation of horologes is, there is the diuersity of climates, howbeit that such variation properly ought to be taken in the midst of the climates, and not in the beginning or end, for the proximity and conuenance the one of the other. Also one climate hath alwayes a day artificiall of lummer, shorter or longer then another climate, and this day sheweth the difference in the midst of euery climate, better then the beginning or end, the which thing wee may sensibly know at eye, and thereby iudge the difference of the climates. And it is to be noted that vnder the Equinoctiall, the dayes and the nights in all times are equall each of twelue houres, but comming toward septentrion the dayes of summer longeth & the winter dayes shortned, & the more that one approcheth septentrion, the more waxeth the dayes in such wise, that the fine of the last climate the dayes in summer be longer by three houres &

an

an halfe, then they be at the beginning of the firſt, and the pole is moze raiſed by 38. degrees. At the beginning of the firſt climate, the longeſt day of ſummer hath 12. howzs and xlv. minutes, and in the pole is raiſed on the ozyſon 12. degrees and xlv minutes, and the midſt of the climate, the longeſt day hath 13. houres, and the pole raiſed xvi. degrees, & the latitude dures vnto the longeſt day of ſummer that is 13. houres, and xv. minuts, and the pole raiſed 20 degrees and an halfe, which largenes is cccc xl. mile of earth The ſecond climate beginneth at the end of the firſt, and the midſt is there as the day hath 12. houres and an halfe, and the pole is raiſed ouer the ozyſon 24. degrees aud 15. minutes. And the latitude dureth vnto thzee as the longeſt day hath 13. houres and xlv. minutes, and the pole is raiſed xxxii. degrees and an halfe, and this largneſſe containeth of earth CCCC. miles iuſt. The third climate beginneth at the end of the ſecond, and the midſt is there as the day hath 13. howzes, and the pole is raiſed 30. degrees and xlv minutes, and the latitude extendeth vnto there as the longeſt day hath 14. houres, and v. minutes, and the pole is raiſed 23. degrees. and xl. minutes. The fourth climate at the end of the third, and the midſt is there as the longeſt day hath 24. houres and an halfe, and the pole is raiſed 26. degrees and 20. minutes, the latitude dureth vnto there as the longeſt day. hath 13. houres, and xlv. minutes, and the pole is raiſed 20. degrees, and the largeneſſe containeth of earth ccc. mile. The fift climate at the end of the fourth and the midſt is there as the longeſt day hath 15. houres, and the pole is raiſed 41. degrees & 20. minutes, and the latitude dureth vnto there as the longeſt day hath 15. houres, and 15. minutes & the pole is raiſed 44. degrees and an halfe, & the largeneſſe contaiueth of earth CC. lii. mile. The firt climate at the end of the fift, and the midſt is there as the longeſt day hath 15. houres and an halfe, & the pole is raiſed ouer the ozizon xlv. degrees & 23. minutes, of which the largeneſſe dureth vnto there, as the longeſt day hath 15. houres and xlv. minutes, which largeneſſe containeth of earth CC. 12. mile. The ſeuenth climate at the end of the firt, and the midſt is there as the longeſt day hath xvi. houres, & the pole is raiſed 48. degrees and xl minutes, the latitude ertendeth vnto there, as the longeſt day hath 16. hours & 15. minutes, & the pole is raiſed fifty degrees & an halfe, & the largeneſſe of the earth containeth 186. mile.

A maruellous conſideration of the great vnderſtanding of ſhepheards.

If caſe were after the length of the climates, one might goe about the earth from Ozient to Occident to his firſt place, ſome ſhepheards ſay that this compaſſe may almoſt bee made. Saying that if a man went this compaſſe in 12. naturall dayes, going regularly toward Occident, and began

beganne now at midday, he should passe euery day naturall the twelf part of the circuit of the earth, and be 20. degrees, whereof it behoueth that the sun make a course about the earth, and 30. degrees further or he be returned on the morrow at the meridian of the said man, and so the said man should haue his day and night of 26. howres, and should bee further by the twelfth part of a naturall day than if he rested him, wherefore it followeth of necessity, that in twelue naturall days the sayd man should only haue but 11. dayes and 11. nights, and somewhat lesse, and that the sun should light him but eleuen times, & reconce eleuen times, for eleuen dayes, and eleuen nights, euery day & night of 26. howres make 12. naturall dayes each day of 24. howres. In like manner it behoueth that another man should make this course going toward Orient haue his day and night shorter than a naturall day by 2. howres, then his day and night should bee but of twelue howres, then if he made this course in like space, to wit, in twelue days and somewhat more. Thus if John made the course toward occident, & Peter toward orient, and that Robert abode them at the place whēce they departed the one as soone as the other, & they meet at Robert both together. Peter would say he had 2 dayes and 2. nights more than John, & Robert if he had rested a day lesse than Peter, and a day more than Iohn, and Robert who had rested a day lesse then Peter, and a day more then John, howbeit they haue made this course in 12. naturall dayes, or an hundred or in 10. yeeres all is one. This is a pleasant consideration among shepheards how Iohn & Peter arriue one selfe day, put case it were on sonday: John would say it is Saturday, Peter would say monday, and Robert would say sunday.

Of the Pomell of the skies, a star named the star of the North, neere the pole Artike called Septentrionall. Chap. xxxviii.

After the aboue said things, here will we speake of some stars in particular. And first of them that shepheards call the pomell of the skies, or star of the North, wherefore we ought to know, that we see sensibly the sky turne from Orient to Occident, by the diurnall mouing, that is, of the first mobile, which is made on two points oppolites, which be the poles of the sky, of the which one we see, and it is the pole Artike, and the other we see not, which is the pole Artike or of midday, which is alway hid vnder the earth. By the pole Artike which is the starre most approched which shepheards call the pomel of the skie, the which they say is the highest and most stedfast from vs, by the which they haue the knowledge they haue of other stars and parts of the skie. The stars which be by the said pomell, goe neuer vnder the earth, of the which be the stars which make the Chariot and diuers other, but they who be far from it, goe sometime vnder earth, as the sun, the moone, and other planets. Vnder this pomell directlie, is the angle of the earth, in the place where against the sun is at the houre of midnight.

Of

Of Andromeda, a ſtarre fixed.

Aries is a ſigne hot and dry, that gouerneth the head of man & the face, and the regions, Babylon, Percy, and Araby. And ſignificth ſmall trees, and vnder him at the 16. degree, riſeth a ſtar fixed, named Andromeda, that ſhepheards figureth a maid in her haire, vpon the brinke of the ſea, ſet to be deuoured of the monſters of the ſea: but Perſeus ſon of Iupiter, fought with his ſword againſt the ſaid monſter, and ſlew it: and ſo the ſaid Andromeda was deliuered. They that be borne vnder her conſtellation, be in danger of priſon, or to die in priſon. but if a good planet take regard, they ſcape not death and priſon. Aries is the exaltation of the ſunne at the 20. degree, and Aries is the houſe of Mars, with Scorpio, where he is moiſt.

Of Perſeus, a ſtar fixed, Lord of the ſpere.

Taurus hath the trees, plants, and impes and gouerneth of man the neck and the throat bol, the regions Ethiopy, Egypt, and the cuntry about, and vnder the 22. degree riſeth a ſtar fixed of the firſt magnitude, that ſhepheards call Perſeus ſon of Iupiter, that ſmot off the head of Meduſe, who made al them to die that beheld her, and by no maner they might eſchue it. Shepheards ſay that when Mars is conioyned with this ſtar, they that be borne vnder the conſtellation ſhall haue their heads ſmitten off, if God ſhape not remedy, & ſometime they call this ſtar Lord of the ſword, and figure him a man naked, with a ſword in one hand, & in the other the head of Meduſe, and looketh on it. And Taurus is the exaltation of the moone in the third degree.

Of Oryſon a ſtar fixed, and his fellowes.

Gemini ſignifieth large, good courage, witt beauty, clergy, and gouerneth of man the ſhoulders, armes and hands, and the regions. Iugen, Armony, Carthage, and hath the ſmall trees, and vnder the 18. degree riſeth a ſtar fixed, named Oryſon, and with it 36. other ſtars, & is figured a man armed in maile, and a ſword girt about him, and ſignifieth great Captaines. They that be borne vnder the conſtellation be in danger to be ſlain by treaſon, if good fortune be not with them. Gemini and Virgo be the houſes of Mercury, but Virgo is it in which he ioyeth moſt, and Gemini in the third degree is the exaltation of the Dragons head.

Of Alhabor, a ſtar fixed.

Cancer domineth the long and equall Trees, and of the body of man the breaſt, the heart, the ſtomacke, the ſide, the lights and the lungs. The Regions, Azmony the little, and the Region of Orient. And there riſeth vnder it in the eight degree a ſtar fixed, which Shepheards call Alhabor, that is to ſay, the great dog, and they ſay they that be borne vnder the conſtellation, and that be in the aſcending or the middeſt of the ſkie, it ſignifieth good fortune, and if the moone be with it, and the party of fortune, he that in it ſhall be borne ſhall not be very rich, and Cancer is the houſe of the Moone, and is the exaltation of Iupiter in the 15. degree.

Of

Of a ſtar fixed, named the Lyons heart.

Leo hath the great trees, that is to ſay he ſegnioreth ouer them, & ſignifieth a haſty man full of anger, and of anguiſh, & of the body of man it beholdeth the heart properly, the back and the ſides, & of regions Artitry to the end of the earth habitable, and vnder the 34. degree ariſeth a ſtar fixed, named the Lions hart, and they that be borne vnder the cõſtellation, as ſhepheards ſay ſhalbe mounted in his ſigniories, or in great offices, and afterward ſhalbe depriued or put down, & be in danger of their liues, but if ſome good planet behold the ſaid ſtar they may be ſaued. Leo is the houſe of the ſun, and Aries is the exaltation of the ſun, as it is ſaid.

Of the ſtar fixed named Nebuluſe, and of another nemed the Golden Cup.

Virgo gouerneth all that is ſowne on earth, and ſignifieth a man of good courage, philoſophy, largeneſs, & of al manner of ſciences, & keepeth of man the belly and the entrails, and the regions of Algeramita, Aſſen, a region by Ieruſalem, Euphrates and the Ile of Spain. Vnder the longitude of 15. degree riſeth a ſtar fixed named Nebuluſe or taile of the Lyon, and is in the ſeptentrionall latitude of the ſaid ſigne of Virgo, vnder the which ſigne riſeth another fixed ſtar, which ſhepheards call the Golden cup and is in the 13. degree of the ſaid ſigne, toward the part merydionall. The which ſtars of the nature of Venus and Mercury, and ſignifieth that they which bee borne vnder the ſayd conſtellation to know things worthy and ſacred.

Of the Porke eſpike, a ſtar fixed.

Vnder the ſigne of Libra that domineth the great trees, and ſignifieth Iuſtice, and of man it gouerneth the reynes and the nether part of the belly, and regions the Country of Romany and of Greece. Vnder the 18. degree riſeth a ſtar fixed that ſhepheards call Porke eſpike. They that been borne vnder the conſtellation bin wel ſhaped, and bin honeſt, and do things that ſolke marueil on and reioyceth, and ſignifieth richeſs by honeſty, and precious marchandiſe, and bee commonly loued of Lords and Ladies: and Libra is one of the houſes of Venus, and Saturn the other, in the which ſhe reioyceth moſt, and is the exaltation of Saturn, for the weather beginneth to wax cold in this month of September, and Saturne is the planet and Lord of colde, that exalteth when hee entreth into the ſigne of Libra.

Of the Crowne ſeptentrionall, a ſtar fixed.

The Scorpion domineth the trees that be of longitude & largeneſſe, & ſignifieth fallenes, & of the body of man gouerneth the priuy places, and the regions of Heberget, and the fields of Araby, in the ſecond degree riſeth a ſtar that ſhepheards call the Crowne ſeptentrionall, the which when it is in the aſcending in the middeſt of the ſky, giueth honour and exaltation to them that be borne vnder the conſtellation, and eſpecially when it is well beholden:

beholden of ☉ol, the Scorpion is one of the houſes of Mars, in the which he reioyceth moſt, and Aries is the other, and is the ſign wherin Mars beginneth to fall from his exaltation.

Of the Scorpions heart, the ſtarre fixed.

The Sagittary ſignifieth a man full of engin and wyſe, and gouerneth the thighs of man: and regions Ethiopy, Maharobem, and Anych. Under his firſt degree riſeth a ſtar fixed of the firſt magnitude, the which ſhepheards call the Scorpions heart, which when it is wel beheld of Jupiter or Uenus, it raiſeth them that be borne vnder his conſtellation to great honors & riches, but when it is euill beholden of Saturn or of Mars, it putteth them that be borne vnder it to pouerty. The Scorpion is the houſe of Jupiter, in the which he reioyceth moſt, and Piſces in his other houſe, and ſo is the ſaid Sagittary, the exaltation of the Dragons taile.

Of the flying Eagle a ſtar fixed.

Capricornus ſignifieth a man of good life, wiſe, wyſefull, and of great thought, and gouerneth the knees of man, and the regions Ethiope, Araby Gehamen, and to the two ſeas, and vnder the 18. degree, riſeth a ſtarre that ſhepheards call the flying Eagle, that ſignifying the ſoueraign Emperors and kings. They that be borne vnder his conſtellation, when they be well beholden of the Sun and Jupiter, mounteth in great ſeignories, and bee loued of kings and Princes. Capricornus and Aquarius be the houſes of Saturne, but he reioyceth in Aquary moſt, and the ſaid Capricornus is the exaltation of Mars.

Of the fiſh meridionall a ſtar fixed.

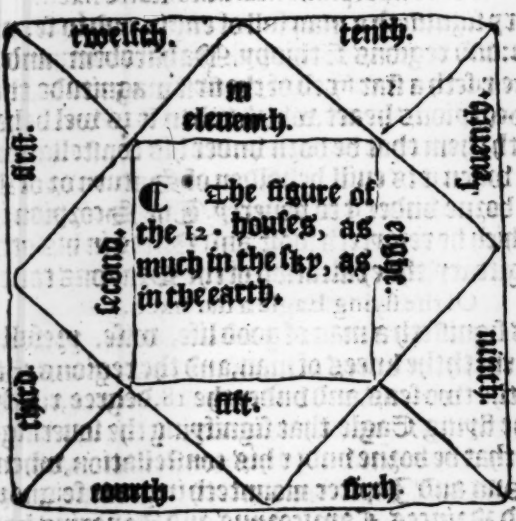
Under Aquarius, that keepeth the legs of a man to the ancles of the feet, and the regions of Hazenoch, Atempha, and part of the land of Alphage, & part of Egypt, in the 21. degree riſeth a ſtar that ſhepheards call the fiſh Meridionall. They which be borne vnder his conſtellation be happy in fiſhing in the ſea at midday, and vnder the 5. degree of the ſaid ſigne riſeth the Dolphin that ſignifieth Lordſhip on the ſea, ponds, and riuers, and as is ſaid, Aquarius is the houſe of Saturne, in the which he reioyceth.

Of Pegaſus that ſignifieth the houſe of honor, a ſtar fixed.

Piſces gouerneth of man the feet, and ſignifieth a man ſubtile, wiſe, and of diuers colours, and hath regions, Tabzalen, Jurgen, and all the habitable part that is ſeptentrion, and part of Romany, & vnder the 15. degree of the ſaid ſign, riſeth a ſtar that ſhepheards call Pegaſus, that is the houſe of honor, and the figure in forme of a faire horſe. They that be borne vnder his conſtellation, ſhall bee honored among great Captaines and Lords. When Uenus is with it, they be loued of great Ladies, if the ſaid ſtar be in the middeſt of the ſkie in the deſcending, and Piſces is one of the houſes of Jupiter, and Sagitarius the other, in the which he reioyceth moſt, and the ſaid Piſces in the 27. degree is the exaltation of Uenus.

Of

Of the diuision of the 12. houses, as well in the earth as in the heauens. Chap. xxxix.



The heauens and the earth may be deuided in four parts by two circles which crosse directly ouer the two poles, and crosseth foure times the Equinoctiall line. Each of the foure parts deuided into three equally, is in all 12. equall parts, as well in the sky as in the earth, which the sheards call houses, and be twelue. Of the which fiue be alwayes aboue the earth, and firs vnder it, and these houses moone not, but be alwayes each in their place, and the signes and planets palleth by them always once in four and twenty houres. Three of these houses be from Orient to mid-night going vnder the earth, the first, second, and the third, whereof the first vnder the earth beginneth at orient named the house of life. The second house of substance and riches. The third that finisheth at mid-night is the house of fraternity. The fourth that beginneth at midnight, comming in Occident, is named the house of patrimony. The fift following is the house of sons. The firt finisheth in Occident vnder the earth is the house of sicknesse. The seuenth beginneth in Occident on the earth, and stretcheth towards midday, and is the house of marriage. The eight is the house of death. The ir. finishing at midday, is called the house of faith of religion, and pilgrimage. The tenth beginning at midday comming towards orient is the house of honor and regality. The eleuenth after that, is the house of true friends.

And

Of an aſſault againſt a Snaile. Chap. xlvii.

The woman ſpeaketh with an hardy courage.

GO out of this place thou vgly beaſt,
Which of the Vines the burgenings doth eat.
And buds of trees both more and leaſt,
In dewy mornings gainſt the weat.
Out of this place leaſt I thee ſore beat
With my diſtaffe betweene thy hornes twaine,
That it ſhall ſound into the realme of Spaine.

The men of armes with their fierce countenance.

Horrible Snaile, lightly thy hornes downe lay,
And from this place outfaſt looke that thou rin,
Or with ſharpe weapons we will thee ſtay,
And take the caſtle that thou lieſt in,
We ſhall flay thee out of thy foule ſkin,
And in a diſh with Onions and Pepper,
We wil thee dreſſe, and with ſtrong Vineger.

There was neuer yet anie Lombard,
That did thee eat in ſuch maniere of wiſe,
And breake we ſhal thy houſe ſtrong and hard,
Wherefore get thee hence by our aduiſe,
Out of this place of this rich edifice,
We thee require if it be thy will,
And let vs haue this towre that we come till.

The Snaile ſpeaketh.

I am a beaſt of right great maieſtie,
Vpon my backe my houſe called I beare,
I am neither fleſh ne bone to aduiſe,
As wel as an Ore two hornes I weare,
If that this armed men approach me neare,
I ſhall them ſome vanquiſh euerie ſtone,
But they dare not, for feare of me alone.

The meditations of the Passion of our Lord Iesus Christ, that Shepheards and simple people ought to haue in hearing the diuine seruice. Chap. xlviii.

IT behooueth for to thinke afore the beginning of Mattins on the word that Iesus said in the garden, the night afore that he tooke his blessed passion. Father if it be possible, transport from me this chalice. Howbeit my will be not done, but thine, and that in so saying, he suffered so great pain, that he sweat drops of bloud in such abundance, that it ran downe to the ground.

And at Mattins time, it behooueth to thinke how the traitor Iudas approched him to our Lord, and kissing him said, Auerabi, I salute thee master, and that the meeke and benigne Iesus withdrew not his visage from the traitor, and how he suffered himselfe to be taken and bound as a theef, and cast to the earth, defiled, spitten on, and left of his Disciples and seruants.

At Laudus it behoueth to thinke and consider, Iesus being in the house of Anna, & after in the house of Caiphas, despightfully beaten, blasphemed, stretched, and bespitten in his most precious visage, his eies bounden and after trodden vnder foot inhumanely.

At prime it behoueth to thinke how Iesus was ledde from the house of Caiphas to Pilat, and the beatings that he had. And how Pilate examined him of that they had wrongfully accused him of, and how he was cruelly beaten at a pillar before a great multitude of people, and crowned with thornes.

At Tyerce it behoueth to thinke how Iesus was presented before the people, with a crowne of thornes, cloathed with a mantle of purple, and the cursed people cried Crucifige, Crucifige eum, and how Pilate condemned him to the most bitterful death, and how he bore the heavy Crosse vpon his sacred shoulders.

At noone it behoueth to think how Iesus was led to the mount of Caluary, shedding his precious bloud, and how he fell diuers times vnder his crosse, and how he was nailed with great blunt nailes, and the dolour that he suffered when it was let fall into the mortis. And thinke also of the dolours of his sorrowfull mother.

At high noon it behooueth to think, in what dolour he was, when he said My God, my God, wherefore hast thou left me: and when he said, I thirst, they gaue him vineger and gal mingled, and how he abode the death: after sighes made, he gaue vp the ghost to God his father, and how his Mother had great sorrow also.

At euen song it behoueth to thinke how Iesus had his side opened with a speare, and how he hung dead on the crosse full of wounds, from the top

of

of his head to the soles of his feet, and taken downe, and how his mother laid him on her lap weeping.

At compline, thinke how Jesus was wounded and laid in sepulcre, and kept off the Jewes to the end that he should not rise.

Clarkes and lay people ought to thinke on these ere they go to Mattins.

The saying of a dead man. Chap. xlix.

Man looke and see,
Take heed of me,
How thou shalt be,
When thou art dead:
Dry as a tree,
Wormes shall eat thee,
Thy great beauty,
Shall be like lead.

The time hath been,
In my youth green,
That I was cleane
Of body as ye are,
But for mine,
Now two holes been,
Of me is seen,
But bones all bare.

Now intend,
For to amend.

O Mortall creatures, sailing in the waues of misery,
Auaile the sale of your conscience vnpure,
Flee from the perills of this vnstedfast wherry,
Driue to the hauen of charity most sure,
And cast the Anchor of true confession,
Fastned with the great cable of contrition cleane,
Wind vp the marchandise of whole satisfaction,
Which of true customers shall be ouerseen,
And brought to the warehouse of perfection,
As perfect Marchants of God vp election,

How

How euery man and woman ought to ceaſe off their ſinnes at the ſounding of a dreadfull horne. Chap. li.

HO ho you blind folk darkned in the cloud,
Of ignorant fumes thicke and myſticall,
Take heed of my horn, toting all aloud
With boiſterous ſounds, and blaſts boriall.
Giuing you warning of the iudgement finall,
The which daily is ready to giue ſentence
On peruerſe people, repleat with negligence.

Ho ho betime, or that it be too late,
Ceaſe while ye haue ſpace, and portunate,
Leaue your folly or death make you checkmate,
Ceaſe your ignorant incredulity,
Clenſe your thought of immundicity,
Ceaſe off your pecuniall pencement,
The which defileth your intendment.

Ho ho people infect with negligence,
Ceaſe your ſinnes that manifold iniquities,
Dred God your maker, and right wiſe ſentence,
Ceaſe your blindneſſe of worldly vanities,
Leaſt he you ſmite with endleſſe infirmities,
Ceaſe you cauetiſe, gluttony and pride,
And ceaſe your ſuperfluous garments wide.

Ceaſe off your othes, ceaſe of your ſwearing,
Ceaſe off your pomp, ceaſe off your vainglory,
Ceaſe of your hate, ceaſe off your blaſpheming
Ceaſe off your malice, ceaſe of your enuy,
Ceaſe of your wrath, ceaſe of your lechery,
Ceaſe off your fraud, ceaſe off your deception,
Ceaſe of your tongues making detraction.

Flee faint faillhood, fickle, foule, and fell,
Flee fatall flatterers full of fairneſſe,
Flee faire fayning fables of fanell,
Flee folkes fellowſhip, frequenting falſeneſſe,
Flie frantick facers, fulfilld of frowardnes,
Flie fooles fallaces, flie fond fantaſies,
Flie from ſtrely fables, fayning flatterers.

To know the fortunes and deſtinies of man borne vnder the xii. ſignes, after Ptolomeus Prince of Aſtronomy.

Prince of Aſtronomy Ptolomeus.

TO know vnder what planet a man or woman is borne, it is needful, to wit, that there is ſeuen planets in the ſkie, that is to ſay, Sol, Venus, Mars, Mercurius, Jupiter, Luna, and Saturnus. Of the ſeuen Planets is named the ſeauen daies of the weeke, for euery day hath his name of the planet raigning in the beginning of it. The auncient philo-

sophers say, that Sol domineth the sunday, the cause is (say they) for the sun among other planets is most worthy, wherfore it taketh the worthiest day that is sunday, Luna domineth the first houre of Munday. Mars the first houre of Tuesday, Mercurius for wednesday, Jupiter for thursday, Venus for Friday, and Saturnus for Saturday. The day naturall hath xxiiii. houres, and euery houre raigneth a planet.

It is to be noted, that when a man will begin to reckon at sunday, he must reckon thus, Sol, Venus, Mercurius, Luna, Saturnus, Jupiter, Mars. And when the number is failed, he must begin at the houre that he would know what planet raigneth. The Munday he ought to begin at Luna, the Tuesday at Mars, the wednesday at Mercury, the thursday at Jupiter, the Friday at Venus, the Saturday at Saturnus. And euer, when the numbers of the planets is failed, he must begin by order as it is afore saide.

Also it is to be noted that the Greeks begin their day in the morning, the Jewes at noon, and the Christian men at midnight, and there we ought to begin to reckon, for at one of the cloke on sunday in the morning, raigneth Sol, at two raigneth Venus, at three raigueth Mercurius, at foure raigneth Luna, at fiue Saturnus, at sixe Jupiter, at seauen Mars and at eight begynne againe at Sol, at nine Venus, at ten Mercury, and consequently of the other by order in order in euery houre.

When a child is borne, it is to be known at what houre, and if it be in the beginning of the houre, in the middest, at the end. If it be in the beginning, he shall hold of the same planet, and of the other afore. If it be in the midst, it shall hold of that only. If it be borne in the end, it shall hold of the same, and of that which commeth next after, but neuertheless the planet that it is borne vnder, ne shall not domineth other, & that of the day shall be aboue it, which is the cause that a child holdeth of diuers planets, and hath diuers conditions.

He that is born vnder Sol, shal be prudent and wise, a great speaker, and that which he praiseth, he holdeth vertuous in himselfe. Who that is born vnder Venus is loued of euery man, good to godward & regular. Who that is born vnder Mercury is well bearded, subtill mild, heritable, and is not most prudent. Who that is borne vnder Luna hath an hie forehead, ruddy merry visage, shamefast, and religious. Who that is borne vnder Saturne, is hardy, curteous of liuing, and is not auaricious. Who that is born vnder Iupiter, is hardy, faire visage, and ruddy, chast and bagabond.

Who that is borne vnder Mars, is a great speaker, a lier, a theefe, and deceiuer, big and of red colour.

They that will know of this more euidently, let them turne to the properties of the seuen planets afore rehearled.

I Conſidering the courſe of the celeſtiall bodies, and the puiſſant of the hie God omnipotent, the which hath made the Sunne to ſhine vppon the good and euill, that gouerneth all things which are contained in the firmament, and on the earth, haue taken vpon me for to endite this little Treatile, for to inſtruct and endoctrine the people not lettered. Firſt, to know God their maker. Secondly, to gouerne their bodies, and eſchue infirmities. And thirdly, to know the courſe of the firmament, and of the celeſtiall bodies contained in it, with the diſpoſition of the vii. Planets.

But

But who that will know his properties, ought first to know the Moneth that he was borne in and the sign that the sun was in the same day, I wil not say that such things shall be, but that the signes haue such properties and is the will of God. After Poets and Astronomers Aries is the first signe that sheweth the fortunes of men and women, as saith Ptolomeus.

The first signe of Aries.

I Find that he which is borne in the signe of Aries from mid March to mid April, shalbe of good wit and shal neither be rich ne poore, he shall haue domage by his neighbours, he shall haue power ouer dead folks goods, he shall be soone angry and soon pleased, he shal haue diuers fortunes and discords, he shall desire doctrine, and haunt eloquent people, & shalbe expert in many degrees, he shal be a lyer, and vnstedfast of courage, and wil take the vengeance on his enemies, and he shal be better disposed in youth in all things, then in age, vnto xxiiii. yeere he shalbe a fornicator and shall be wedded at xxv and if he be not, he shall not be chast, he shall be a mediator for some of his friends, and will gladly be busie in the needs of other, he shalbe awaited to be domaged, he shall haue a signe in the shoulder, in his head and in his body: yet he shal be rich by the death of other, his first sonne shall not liue long, he shalbe in danger of foure footed beasts, he shal haue great sicknesse at xxiii. yeere, and if he escape, he shall liue lxxxv. yeere after nature.

The woman that is born in this time shal be ireful, & suffer much wrong from day to day, she wil gladly make leasings, & shal loose hir husband, and recouer a better, she shall be sick at v. yeer of age, and at xxv. she shall be in great danger of death, which if she escape, she shalbe in doubt til xliii. yeer, & shal suffer great paine in the head. The daies of Sol and of Mars to them shalbe right good, and the daies of Iupiter shall be contrary to them, and as well the man as the woman shall be semblable to the sheep, that euery yeer looseth his fleece of wooll, and in short space recouereth it againe.

Of the signe of Taurus.

HE that is born in the sign of Taurus, from mid April to mid May, shalbe strong, hardy, & full of strife, delicious, and shall possesse goods giuen to him by other men, that he would haue done shal be incontinent, and will enforce to himself to finish it. In his youth he wil despise euery person, and shal be ireful, he shall go pilgrimages, & will leaue his friends, & shal liue among strangers, he shalbe put in offices, and shal exercise them wel, & shal be rich by

women,

women he shal be thankles and come to good estate, he will take vengeãce on his enemies, he shalbe bitten of a dog, and shall experiment many paines by women, and shalbe in perill at xxxiii. yeer, he shall be in perill of water, and shalbe grieued by sickneſſe, and venim at xxiii. yeere, and at xxx. yeer, he shall be abundant in riches, and shal rise to great dignity, and shall liue lxxxb. yeer and three months after nature, and shall see his fortune sorrowfull.

The woman that is borne in this time, shallbe effectuall, laboring and a great iyer, and shall suffer much shame, she shall reioyce in the goods of her friends, that which she conceiueth in her mind shal come to effect, and shal haue the best part, she shall haue many husbands, and many children, she shall be in her best estate at xvi. yeer and she shal haue a signe in the middest of her body, she shal be sickly, and if she escape, she shal liue lxxb year after nature. She ought to bear rings and precious stones vpon her. The daies of Jupiter & of Luna bin right good for them. and the daies of Mars contrary. As well the man as woman may be likened to the Bull that labou reth the land, and when the seed is sown, he hath but the straw for his part They shall keep well their owne, and it shal not profit to them, ne to other and shall be reputed vnkind.

Of the signe of Gemini.

The man that is borne in the signe of Gemini, from mid May to mid June, shall haue many woords and he shall be faine and merciull, he shall lead an open and a reasonable life, he shall receiue much mony, he wil goe in vnknown places and do many pilgrimages, he will praise himselfe, and will not bide in the place of his natiuity, he shal be wise and negligent in his workes, he shall come to riches vnto xxb. yeer his first wife shal not line long, but he shal marry strange women, he shalbe late maried, he shal be bitten of a dog, and shal haue a marke of yron or of fire, he shalbe tormented in water, and shall passe the sea, and shall liue an hundred yeer, and ten months after nature.

The woman then borne shall come to lawfull, and set forward with the goods of other, & she shalbe agreened of a false crime, she ought to be wed ed at xiiii yeer, if she shal be chast, and eschew all perill, and shall liue lxx yeer after nature, and shall honour God. The daies of Mercury and Sol to them bin right good, the daies of Luna and Venus be to them contrary, and as well the man as the woman shall augment and assemble the goods of their successors, but scantly shal they vse their owne goods, they shall be so suspicious.

Of

Of the signe of Cancer.

NExt after, he that is borne vnder the sign Cancer, from mid June to mid July, shalbe very auaricious and of equal stature, he will loue women, he shall be mery, humble, good, wise, and well renoumed, he shall haue domage by enuy, he shal haue the mony of other in his guiding, he shall be a conducter of other folkes things, he shal haue strife and discord among his neighbors and will auenge him on his enemy, by his arrogancy many shall mocke him, he shall haue often great feare on the water, he will keep his courage secretly in himselfe, and shall suffer dolour of the wombe, he shall find hidden mony, and shall labour sore for his wife, he shall see his peril in a certaine yeer, the which shalbe known of God, his hauoire shal decease, at xxxiii. yeer he shall passe the sea, and shall liue lxx. yeere after nature, and fortune shalbe agreeable to him.

The woman that shalbe born in this time, shalbe furious, incontinent, angry and soone pleased, she is nimble, seruiceable, wise, ioyous, and shall suffer many perils, if any person doe her any seruice, she will recompence them, she shal be laboring and take great paine vnto xxx. yeer, and then she shall haue rest, she shall haue many sonnes: she must be wedded at xiiii. yeer, honours & gifts shall follow her, she shall haue wounds, & be whole thereof, and shal haue perill of waters, and shalbe hurt in a secret place, she shall be bitten of a dogge, and shall liue lxx. yeer after nature. The daies of Jupiter, Uenus and Luna to them be right good, and the daies of Mars right euil: and aswell the man as the woman shall haue good fortune and victory ouer their enemies.

Of the signe Leo.

AS we read, he that is borne vnder the signe of Leo, from mid July to mid August, shalbe faine and hardy, he shal speake openly, and shalbe merciful, she shal weep with the weepers, & shalbe arrogant in words, he shall haue a perill in certaine time, and at xxx. yeer he shalbe awaited to be domaged, but he shal eschue that perill, his benefits shal be in great, he shalbe honoured of good folke, and obtain his enterprise, he shal haue goods by temporall seruices, he shalbe in great to the eues, and shalbe great and puissant, he shall haue charge of the commonalty, and as much as he looseth he shal win, he shal come to dignity, and shalbe amiable, he shal take fortune of three wiues, he will go often on pilgrimages, & suffer pain of the sight, he shall fall from hie, and be feariall of water, he shal find his money: at viii. yeer of age he shalbe sick, also he shallbe in perill & doubt of some great Lord, and at xxxvi. yeer he shalbe bitten of a dog, and be whole with great pain, and shall liue lxxxiiii. yeer after nature.

The

The woman that shalbe borne in this time shalbe a great liar, fair, well-spoken, mercifull pleasant, and may not suffer ne see man weep, she shall be meek, her first husband shall not liue long, she shall haue paine in her stomacke, she shalbe awaited of her neighbors at xvii yeere, and liue to great riches, she shall haue children of three men, she shall bee amiable, and haue the bloudy flex, and shalbe bitten of a dogge, she shall fall from high, and liue lxxvii. yeers after nature: the daies of Mercury, Sol, and Mars to them be right good, the daies of Saturne bin contrary: and as well the man as the woman shalbe hardy great quarrellers, and mercifull.

Of the signe of Virgo.

Of the signe Virgo, I find that he which is born from mid August to mid Septemb. shall gladly commend his wife, he shalbe a great housholder, ingenuous, he shalbe solicitous to his work, he shal be shamefast, and of great courage, and al that he seeth he shall couet in his vnderstanding, he will soon bee angry and surmount his enemies. Scarely shall he be a while with his first wife, he shalbe fortunate at xxxi. yeers, he will not hide that which he hath, and shalbe in peril of water, he shal haue a wound with iron, and shall liue lxx. yeer after nature.

The woman then borne shalbe shamefast, ingenious, and wil take pain, and ought to be wed at xii. yeer, long shal she not be with her first husband. Her second Husband shalbe of long life, & shal haue haue much good by another woman, she shall fall from hie, her life shall be in perill, and shall die shortly, she shall suffer dolour at ten yeer, if she escape these dolors, she shall liue lxx. year after nature, she shal bring forth virtuous fruit, & euery thing shal fauour her, she shal reioice in diuers fortunes. The daies of Mercury and of Sol shal be right good for them, and the daies of Mars shall be contrary. And as well the man as the woman shall suffer many temptations, so that with great paine they may resist them, they shal delight to liue in charity, but they shal suffer much, where soeuer it be.

Of the signe of Libra.

AMong planets Libra ought to be remembred, for he that is born from mid September to mid October, shalbe right mightily praised & honored in the seruice of Captaines, he shall go in vnknown places, and shall get in strange lands, he shall keep well his own, if he make not reuelation by drinke, he wil not keep his promise, he shalbe enuied by siluer & other goods, he shallbe maried, & go from his wife, he shall speak quickly, & shall haue no domage among

among his neighbours, he shall haue vnder his might the goods of dead folk, and shal haue some signe in the members. Oxen horse, & other beasts shall be giuen to him, he shall haue domage and iniury, he shall be enriched by women, and experiment euill fortunes, many shall aske counsell of him. He shall liue lxx. yeere after nature,

The woman that is borne in this time, shall be amiable and of great corage, she wil anounce the death of her enemies, and shall goe in places vnknown, she shalbe debonaire and merry, reioice by her husband, if she be not wedded at xiii. yeere, she shal not be chast and shal haue no sons by her first husband, she shall goe manie pilgrimages, after xxx. yeer shee shall prosper better, and haue great honor and praise. Then after she shalbe grieuously sicke and shall be brent in the feet about xii. yeer of age, & shall liue lx. yeere after nature. The dayes of Venus and of Luna for them bin right good, and the daies of Mercury contrary. And as wel the man as the woman shalbe in doubt vnto the death, and there is doubt in the end

Of the signe of Scorpio.

WE read, that he which is borne in the signe of Scorpio, from mid October to mid Nouember shall haue good fortune he shalbe a great fornicator, the first wife that he shall haue in marriage shall become too religious he will serue gladly two images, he shall suffer paine in his priuy members at the age of xb. yeere, he shall be hardy as a Lyon, and amiable of form, many faculties shall be giuen to him, hee shal bee a great goer in visiting diuers countries, for to know the customes and statutes of many Cities, and shall haue victory ouer all his enemies, they may not hinder him in no manner wise, he shall haue money by his wife, and shall suffer diuers dolours of the stomache, he shall be merrie, and loue good company of merry folke. In his right shoulder shalbe a sign, by sweet words and adulations he shalbe deceiued, he will often say one thing and doe another, he shall haue a wound with iron, he shall be bitten with a dog or of some other beast, he shalbe in doubt and haue diuers enemies at the age of xxiiii. yeere, and if he escape, he shall liue lxxviii. yeers after nature.

The woman that shalbe borne in this time shalbe amiable and fair, and shal not be long with her first husband, & after she shal enioy with another by her good and true seruice, she shal haue honor and victorie of her enemies, she shall suffer paine in her stomache, she shal be wise & haue wounds in her shoulders, she ought to feare her latter daies, which shalbe doubtful by determin, and she shal liue lxx. yeer after nature. The daies of Mars and Saturne to them bin right agreeable, and daies of Iupiter to them bin contrary, they shalbe sweet of word and pricking with their taile and will murmur detracting other, and say otherwise then they would be said by.

Of

Of the signe of Sagitarius.

YE ought to know, that he which is borne vnder Sagitarius fro mid Nouemb. to mid December, shal haue good effect, & shal haue mercy of euery man he seeth, he shal haue by reuelation, he shal goe farre to desart places vnknown and dangerous, & shal returne with great gaines, he shall see his fortune encrease from day to day, he wil not hide that he hath, hee shall haue some signes in his hands or feete, he shalbe fearfull, at xxii. yeeres he shall haue some peril he shall paste the sea to his lucre, and shal liue lxxvii. yeeres and eight months after nature.

The woman now borne shal loue to labor, she shal haue diuers thoughts for strange strifes, and may not see one weepe, she shal haue victory ouer hir enemies, she shal spend much siluer by euill company, she shal be called mother of sonnes, and shal suffer many euils, she shal take great paine, to the end that she may haue the goods of her kinsmen. She ought to be married at xiii. yeares, & she shal haue paine in her eies at xiiii. yeers, and shal haue by enuy at xviii yeers ioy, she shall suffer dolour by enuy, and shalbe separate from ioy, and shal liue lxxii. yeeres after nature. The daies of Uenus and Luna bin right good, the daies of Saturne and Mars be euil, and as wel the man as the woman shalbe inconstant in deeds, they shal be of good conscience & mercifull, better to others than to themselues, & wil loue God.

Of the signe of Capricornus.

HE that is borne vnder Capricornus, fro mid Decemb. to mid Ianu. shall be iracundious, a fornicator, a liar, and shalbe alway labouring, and shal be nourished with strange things, he shall haue many crimes and noyses, he shalbe a gouernor of beasts with foure feet, he shal not be long with his wife, he shall suffer much sorrow and beauinesse in his youth, he shal leaue many goods and riches, he shal haue a great peril at xvi. yeers, he shal be of a great courage, he shal haunt honest people, and shalbe rich by women, and shal be conductor of maidens, his brethren will make diuers espyings vpon him, and hee shall liue lxx. yeeres and foure months after nature.

The woman that is borne in this time, shalbe honest and fearful, she shal surmount her enemies, and haue children of three men, she wil do many pilgrimages in her youth, & after haue great wit, she shall haue great goods, she shall haue paine in her eyes, and shalbe in her best estate at thirty yeer, and shall liue lxx. yeere and foure months after nature. The dayes of Saturne and of Mars to them be good, the daies of Sol contrary, and both man and woman shall be reasonable and enuious.

Of the signe of Aquarius.

The man that is born vnder the signe of Aquarius, from mid January vnto mid February, shal be louely and irefull, will not beleeue in vaine, he shall haue siluer at xxiiii yeere, hee shal be in estate, he shall win where he goeth, or he shall be sore sicke and shall be hurt with iron, he shall haue feare on the water, and afterward shall haue good fortune, and shall goe into diuers strange countries.

The woman that is borne in this time, shal bee delixious, and haue many noises for her children, she shalbe in great perill, at the age of xxiiii. yeere, she shalbe in felicity, she shall haue domage by beasts with foure feet, she shall liue lxxviii. yeers after nature. The daies of Venus and Luna be right good for them, the daies of Mars and Saturne contrary, and both the man and the woman shall be reasonable, and they shall not be ouer-rich.

Of the signe of Pisces.

He that is borne vnder the sign of Pisces, from mid February to mid March, shall be a great goer, a fornicator, a mocker, and shalbe couetous, he will say one thing, and doe another, he shall finde mony, he will trust in his sapience, he shall haue good fortune, he shalbe a defender of Orphans and widdowes, he shalbe fearefull on water, he shall passe soone all his aduersities, and shall liue lxxii. yeeres, and fiue months after nature.

The woman that is borne in this time, shall be delicious, familiar in iests, pleasant of courage, feruent, and shall haue sicknesse in her eyes, and shall be sorrowfull by shame. Her husband will leaue her, and she shal haue much paine with strangers, she shal not haue her owne, she shal haue paine in her stomacke, and she shall liue lxxvii. yeere after nature. The daies of Mars and of Saturne to them be contrary, and both the man and the woman shall liue faithfully.

Thus endeth the Natiuity of men and women after the twelue signes.

Here-

Hereafter followeth the x. Christian Nations. Chap liiii.

I Pretended in this little treatile to speak of diuers christian Nations, the which bin deuided in ten, of the which I will declare, as I haue found written in the Latin tongue, I will redige it into our English maternal, as shepheards speaketh in the fields, after the capacity of mine understanding. And if in so doing, I haue erred, I require all other shepheards for to excuse my youth, and to amend where I haue made default. And whereas I haue failed, I submit me vnto amendment, for against amends no man may be.

The first Nation is of the Latines.

IN the Nation of the Latines, for the superior is the Emperor, and many kings, namely, the most christian and redoubted king of England and of France, with many noble Dukes, Earles, Vicounts, Barons and Knights, and is the Nation most resplendibling of all other in honor, force, and chiualrie. In the Nation of Spaine bin the kings of Castile, Aragon, Portingale, Naar, and other Lords. In the Nation of Italie is the king of Cicile, and the king of Naples, many other Lords, as of Venice, Florence, and Geane. In Almaine beside the Emperor is diuers kings, as of Scotland, Hungarie, Boheme, Polony, Acy, Frise, Suisse, Hornego, Almacy and Croacy, and manie other Lordships that be vnder the obedience of the Catholicke Church.

The second Nation is of Greeks.

HOrace complaineth, speaking of his Nation of Greece, for the vexation that he had in times past. The Greeks haue the patriarch of Constantinople, Archbishops and Abbots to the spiritualty, & to the temporality Emperors Dukes and Earles. They be now but of small number, for Agariens and Turkes haue taken the greatest part of Greece, the which part obeieth not the catholicke Church for their error. They bin condemned by the church, for that they say Spiritus Sanctus non procedit a filio.

The third nation is of Armeniens.

WE read, that the Nation of Armenyens is nigh Antioch, they vse all one language in the diuine seruice, and in holy Scripture, as who should sing English in the church, and both the men and women vnderstand all: they haue their primate, which they call Catholike, to whom they obey as to the king in great deuotion and reuerence. They fast the Lenten and eat no fish, and they drinke no wine, and eat flesh on the Saturday.

The fourth Nation of Georgiens.

This nation is called Georgiens of S. George of whom they beare the image in battell and he is their Patron. They bin in the parts orientall, and bin strong and delicious halfe Persians and halfe Assyrians and they speake foule and foolish language and make their sacraments as the Greeks the Priests haue their crownes round rased on their heads and the Clarks haue them square. When they goe to the holy sepulchre they pay no tribute to the Sarazens they enter into Ierusalem their standards displaied for the Sarazins feareth them. The women vse armour as the men. When they write to the Sowdan, incontinent that which they demand is granted them.

The fift Nation is the Assyrians.

I find also by writing, that the nation of Syrians hath taken the name of a City named Sur, the which is the most eminent, and most vpholden among al other Cities and townes of the country of Surry. These people for their vulgar and common speech, speaketh the language Sarazinions. Their holy Scriptures, diuinities, and offices of the seruice is in Greek. They haue Bishops, and keep the constitutions of the Greeks, obeying them in all things. They sacrifice with rased bread, and haue opinions of the Greeks as the Latines. There be some christian men in the holy land that inhabiteth them, and bin called Samaritans, which were conuerted in the time of the Apostles, but they be not perfect christian men.

The sixt Nation is of Mororabiens.

Sometime were wont to be a nation of people in the country of Affriche and Spain, called Mozorabiens, but now they bin but few. They be called Mozorabiens, for that in many things they held the vse of christian men, being in Araby, they vse the language of Latine in the Diuine offices and sacred things, and obey to the church and to the prelates of the Latins. They confesse them in the language Azomonien or Latin. They bin different to the Latines, for that in their diuine Offices they haue the houres too long. And for the day is deuided into xviiii. houres of night and day, so many offices, houres, Psalmes, and all other Orisons haue they along, the which they say not after the custome of the Latines, for that the Latines say in the beginning, they say in the end or in the middest. Some deuide the holy sacraments in seuen parts, & other in ten. This is a right deuout nation, they conioyne no persons by marriage, vnlesse they be borne in their owne country and land: the straungers may not be receiued in marriage. Againe, when a man loseth his wife by death, the said man

will

will neuer be married againe, but liue in chastity. The cause of so great diuersity among christians was, for that in time past the Christians were let and not constrained to celebrate counsell generall. For this cause there arose diuers Heretickes in many parts, for there was none that might remedie it.

The seuenth Nation is of Prester Iohns land in Indie.

THen is the land of Indie, where of Prestor John is. For his might is so great that it exceedeth all christendome. This Prestor John hath vnder him lxx. kings, which do to him obeysance and homage: and when he rideth about his country, he causeth to be borne before him a crosse of wood: and going to battell he causeth two to be borne before him, one of gold, the other of precious stones: and in that land is the body of S. Thomas the Apostle buried in a tombe of stone, and one of his hands is out of the tomb, and that hand euery body may see that goeth thither.

The eight Nation is of Iacobites.

FOlowing after the nation of Jacobites, who are so named of James, Disciple of Alexander the patriarke. These Jacobites haue taken and occupied a great part of Asia, in the parts Occidentall, and the Land of Mambre, that is in Egypt, and the land Ethiopians vnto Indie, with mo than xx realmes. The children of that country are circumcised and baptized with an hot iron, for they haue painted the character of the Crosse on their foreheads, and on other parts of the body, as on the armes and brest. They shriue them onely to God, and not to the Priests. In this prouince the Indians and Agarenoians say, that Jesus Christ hath only but the nature diuine. Some of them speake the language of Chaldee and Araby, and diuers other that do speake other languages, after the diuersities of nations: they were condemned at the Councell of Chalsedon.

The ninth Nation is of the Nestorians.

OF Nestorianus that was of Constantinople, hath bin made this Nestorians. These Nestorians put in Jesu Christ two persons, one diuine the other humane, and they deny our Lady to be the mother of God, but they say well Jesus to be man. The language they speake is Chaldee, and sacrifice the body of Jesus Christ with rased bread: they inhabite in Tartary, and in great Indie, there bein great number, their countrie containeth almost as much as Almaine and Italie.

The tenth nation is of the Mororiens.

ROdulf is the Nation of Mororiens, so called of an heretick of Moron, They put in Jesu Christ one vnderstanding and one will, they inhabit in Libye in the prouince of Phenice, and bee a great number, they vse specially bowes and arrowes, and they haue bels. Their Bishops haue rings, myters, and trosses as the Latines. They vse the letter of Caldee in their diuine scriptures, and in their vulgar speech they vse the letter of Araby. They haue bin vnder the obedience and Lordship of the most holie and sacred church Romane: their patriarke was at the generall counsell of S. Iohn de Lateran, celebrated at Rome vnder Pope Innocent the third: but since then they be returned. They were first condemned at the councell of Constantinople, and since that are returned to the obedience of the Roman Church, and yet returned againe to their false & euill opinion, wherein they persever.

Here beginneth a few Prouerbes. Chap. lv.

THese prouerbs be good to marke,
The which followeth in this booke,
Be thou neuer so great a clarke,
Disdaine not on them to looke.

The first is, man be content,
As God hath sent thee in degree,
Each man may not haue land & rent,
It were not conuenient so to be.

If thou haue not worldly goods at will
Therefore care nothing by the read of me,
Do well, & Gods commandement fulfill,
For euerie man may not a Goldsmith be.

He that hath not a pennie in his purse,
If he the right way of Gods law hold:
He shal come to heauen as soone (I wisse)
As a King that weareth a gowne of gold.

Also there is of men ful many a store,
And each of them doth keep well his wife,
Which neuer had a noble in store,
And yet they liue a full merry life.

And

And also another, forget it not,
Keepe your owne home as doth a Mouse:
For I tell you the Diuell is a wily Cat,
He will spy you in another mans house.

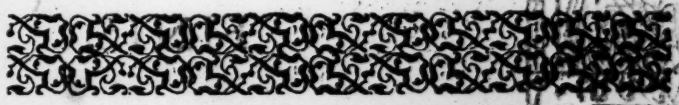
And in especiall God to please;
Desire thou neuer none other mans thing
Remember that many fingers is well at ease;
That neuer weare on no gay gold ring.

And this I tell you for good and all,
Remember it you that be wise:
That man or woman hath a great fall,
The which slide downe and neuer rise.

And one also forget not behind,
That man or woman is likely good to be,
That banisheth malice out of their mind,
And sleepeth euery night in charity.

I read you worke by good counsell,
For that man is worthy to haue care,
That hath twice falne into a well,
And yet the third time cannot beware.

Say that a Friar told you this,
He is wise that doth forsake sinne:
Then may we come to heauens blisse,
God giue vs grace that place to win.



Oye Clarkes famous and eloquent,
Cunning is caught by reading and exercise,
Of Noble matters full excellent,
And remember what Salomon saith the wise,
That praiseth businesse and idlenesse doth despise,
And saith, he that many bookes doth read and see,
It is full likely wisedome haue shall he.

Remember

Remember Clarks daily do their diligence,
Into our corrupt speech matters to translate,
Yet betweene French & English is great difference,
Their language in reading is double and delicate,
In their mother tongue they be so fortunate,
They haue the Bible and the Apocalipse of diuinity,
With other noble Bookes that now in English be.

And remember Readers where euer ye go,
That hony is sweet, but cunning is sweeter,
Cato the great Clarke sometimes said so,
How gold is good, and learning much better,
Yet many full good be, that neuer knew letter,
And yet vertuous none can be of liuing,
But first of Priests and Clarks they must haue learning.

Wherefore with patience I you all desire,
Beware of rising of false heresie:
Let euery perfect faith set your hearts a fire,
And the chaffe from the corne out to trie.
They that beleeueth amisse be worthie to die.
And he is the greatest fole in this world twis,
That thinketh no mans wit so good as his.

Thus endeth the Shepheards Kalendere,
Drawne into English for Gods reuerence:
And for profit and pleasure shall Clarks to cheere,
Plainly declared to their intelligence.
Out is doen, now Readers to your diligence:
And remember that the Printer saith to you this,
He that liueth well may not die amisse.

FINIS.